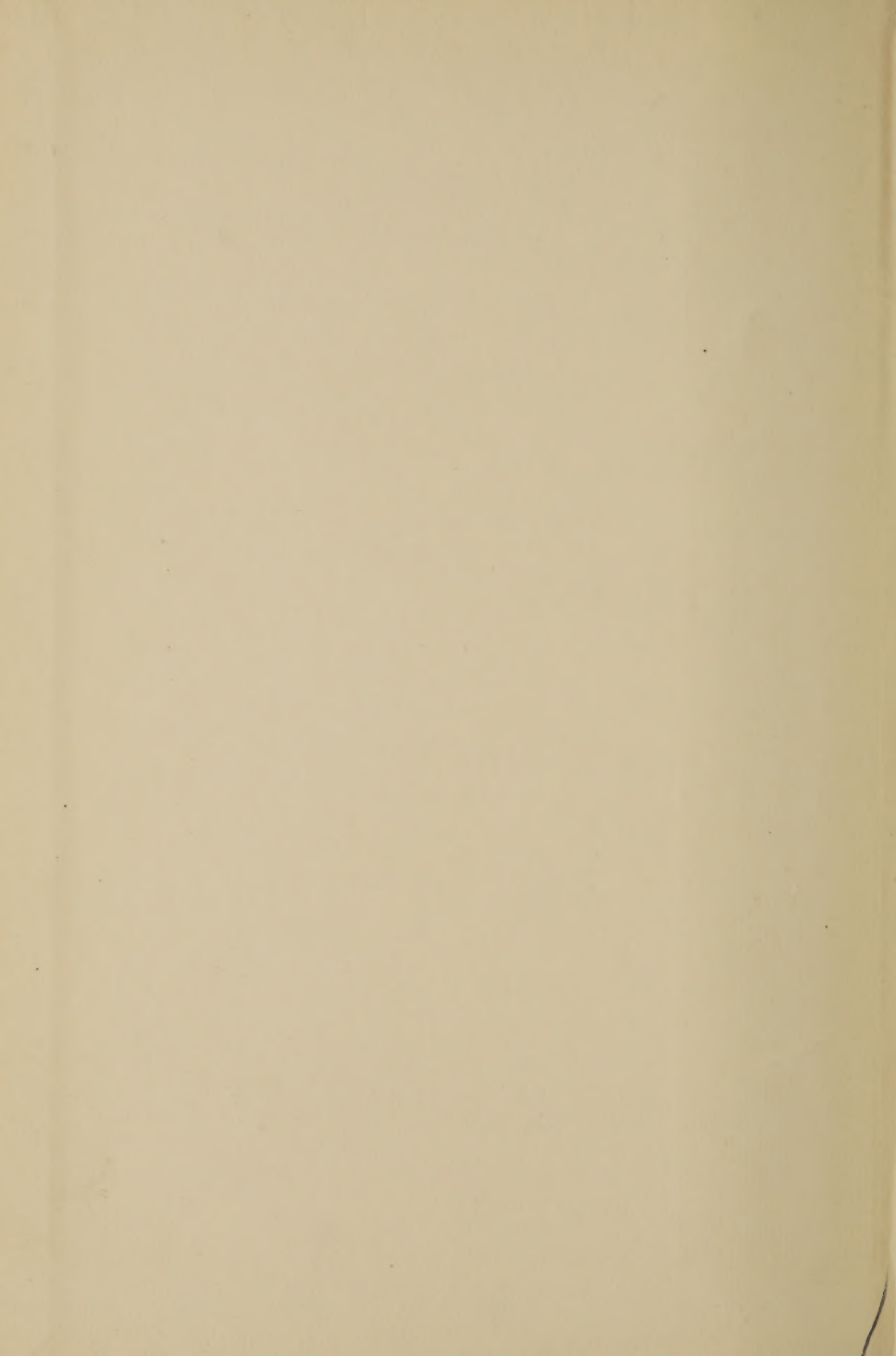


The
Central Presbyterian
Church

*The Story of a
Hundred Years*



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THE
CENTRAL PRESBYTERIAN CHURCH

The Story of a Hundred Years



THE CENTRAL PRESBYTERIAN CHURCH
MONTCLAIR, NEW JERSEY

The
Central Presbyterian
Church

The Story of a Hundred Years

By

J. WALKER McSPADDEN

Author of

"Montclair in Colonial and War Times,"

"New Jersey," in "Story of the States,"

etc.

ILLUSTRATED



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is the property of
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of
New Jersey*

MONTCLAIR, NEW JERSEY

THE EDWARD MADISON COMPANY

1937

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THE CENTRAL PRESBYTERIAN CHURCH
MONTCLAIR, NEW JERSEY

*Published in conjunction with the Centennial Celebration
of the church, October 31 to November 7, 1937*

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FOREWORD

When the committee in charge of the Central Church Centennial decided that one of the most fitting forms of this celebration was a printed record of the past one hundred years, they did not fully realize the wealth of material which lay dormant—material which in a sense demanded to be printed. For the story of Central Church and its progenitors is really the story of the town itself. In pioneer days the church and the school were the hub of the community. "Old First" was in the exact center of the first settlement, and its original meeting-house was remodelled from the school building. All this is set forth in the succeeding pages, with many a well-known name from the past of Cranetown, West Bloomfield, and Montclair.

In the writing, such an abundance of rich data was unearthed that it became a problem of selection. This volume could easily have been made much longer. The first source has been a box of church records now in the vaults of the Bank of Montclair. Here are a score of old volumes mostly written in longhand, the first being the

original Session Record of 1837. A facsimile of the first page of this book is reproduced in our pages.

Other works freely consulted are: "Historical Sketch of Montclair," by Frederick H. Harris; "History of Montclair," by Henry Whittemore; "Reminiscences of Montclair," by Philip Doremus; "Reminiscences of Montclair," by S. C. G. Watkins; "Montclair in Colonial and War Times," by J. Walker McSpadden; "Montclair—the Evolution of a Suburban Town," by Edwin B. Goodell; "New Jersey, a Romantic Story for Young People," by J. Walker McSpadden; "Old Caldwell—a Retrospect," by Benjamin R. Norwood; and various histories of Newark, Essex County, and New Jersey, on file in the Montclair Public Library.

Nearly a score of persons connected with the special committee, or older members of First and Trinity, have read and criticized this story in manuscript form, in the united effort to make this record as free from errors as possible—to all of whom the author wishes to make grateful acknowledgment. It would seem invidious to single out others from the many, both in and out of the church, who have helped by way of material or valuable photographs. We feel that in the matter of illustrations alone this volume deserves permanent place. Our thanks are due to all.

Special word, nevertheless, should be given to Mr. Wilbur J. Chamberlin, of the *Montclair Times*, and to the invaluable Sixtieth Anniversary Edition of his newspaper; to the staff of the Montclair Public Library, always helpful; to Mr. Ernest N. Bush, of the Edward Madison Company; to Mr. Joseph Torrens; to Mr. Edwin B. Goodell; to officials of the Bank of Montclair in making the church records accessible; and to the Montclair Trust Company for their "News Letter," an interesting series of historical bulletins issued some four years ago.

This volume, then, is a milestone of a century along the way of both the church and the town. Our greetings to the historian of a hundred years hence!

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I

BEGINNINGS

THE roots of the Central Presbyterian Church of Montclair strike far down into Colonial history. The Society itself has grown and expanded under several names and in diverse places, but sap and branch and leaf—yes, and fruit—of the original stock are found in this church that we call “Central.”

To begin at the logical beginning, we must go back to the year 1620, when the Pilgrims first set foot on the coast of New England—in search, among other things, of religious freedom. But these stern Fathers were unwilling to grant to others what they so much desired for themselves; and religious dissenters were sternly dealt with. When new colonies were founded in New Haven and Connecticut, the former were displeased at the action of the Crown uniting them. The chief cause of their dissatisfaction was the “half-way covenant,” which allowed men who were not church members to vote and hold office. And so, about the year 1660, some of the disaffected ones began to seek pastures new. They wrote letters to

the doughty Dutch Governor of New Amsterdam (later New York) seeking there a haven "where they might serve God with a pure conscience and enjoy such liberty and privileges, both civil and educational, as might best advantage them."

Nothing came of this, however, and then a way opened for them farther to the south. In the mother country, England, King Charles the Second had been restored to the throne taken away from his father by Cromwell's "Roundheads," and had entrusted to Philip Carteret letters patent for his New Jersey colony. Carteret had heard of the quest of the New Englanders, and offered them land here. His proposals were favorably received at a town meeting in Milford, Connecticut, attended by persons, also, from Branford and Guilford; and it was resolved to form a new colony "at Newark on the Passaic." The date was May 24, 1666, and four of the leaders were Robert Treat, John Curtis, Jasper Crane, and John Treat.

A little over a year later, the first settlers had arrived and by amicable treaty with the Indians had obtained a splendid parcel of land extending from the salt meadows of Newark to the mountain-top of what is now Montclair. Its sweep south embraced the Oranges.

From the outset, the religious life was both the backbone and the mainspring of the new colony.

In those days religion was not so much of an abstract thing as it is today, but a motivating principle. The building of the church and the school were among the first considerations.

Writers have disagreed as to whether the Presbyterian or the Congregational was the dominating form. Undoubtedly the latter strain was strong, but at the outset and for many years Presbyterianism outwardly prevailed. "The people of Newark at that time were substantially a unit in favor of Presbytery, and those of the Mountain were united in favor of the old Congregational basis. Rev. Jedediah Buckingham, of Saybrook, Connecticut, was engaged as a supply for the Newark church during a part of the years 1716-1717." * The withdrawal of Mr. Buckingham from the Newark pulpit was nearly coincident with the fact that, in 1718, many of the inhabitants of the "Mountain" broke off and formed a new society, which was known for many years as the Mountain Society. Later it was to become the Second Presbyterian Church in Newark—but actually the First Presbyterian Church in Orange. The "Mountain" was the general term given to all the rising ground to the west, a part of which is now Montclair.

A chief reason for the confusion between Congregationalism and Presbyterianism among the

* "History of Montclair." Henry Whittemore. 1894.

first settlers was the fact that prior to the year 1706, when the Newark church was organized, there was no Presbyterian organization in this part of the country. The first Presbytery hereabout was held in Freehold, in 1706. We quote:

"Some kind of informal conference was held in 1701 to ordain a minister to a Philadelphia pastorate, and the first recorded meeting of the General Presbytery, with Francis Makemie as Moderator and six other ministers as members, was held in 1705 or 1706. In Philadelphia, central New Jersey, and Long Island were the northernmost churches; most of the churches were in Delaware and Maryland. Rehoboth, Maryland, was probably the oldest of them all. . . . For nine years there was but one Presbytery." *

In 1717, from the same source, we find that the first Synod, that of Philadelphia, was organized. It comprised four Presbyteries, those of Philadelphia, New Castle, Snow Hill, and Long Island. But it was not until after the Revolution, the year 1789, that the first General Assembly began its sessions.

The same writer says: "Presbyterians, more than any other single group, were responsible for the development and the success of the American Revolution. And that is naturally what would be

* "Our Presbyterian Church—Its History, Organization, and Program." Philadelphia, 1933.

expected. In numbers they were one of the most dominant national groups. They had migrated from Scotland and from the north of Ireland because of wars with the English kings, and persecutions developed by the English rulers. Revolt against the tyranny of the English rule was bred in their bones, and the very fact that they were Scotch made them ready and eager to oppose any English tyranny. All the old ardor of the English-Scotch border feuds came to the surface again in the colonies."

One other quotation from this writer is of interest at this point. We have already spoken of the early clash, or rather confusion of interests, between the early Congregationalists and Presbyterians. This was to continue quietly for a hundred years, for it was not until 1801 that "a union was formed with the Congregational Church whereby the Congregational Church was left to work without Presbyterian competition in New England, and the Congregationalists refrained from competing elsewhere. Experiments were made towards a combination of the forms of government, but the experiments did not succeed."

Such was the religious setting of that first important century—the eighteenth. And we must not forget that it had an integral bearing on the whole life of the community. Our first settlers were not only God-fearing men—they felt that

one of their first duties was to build a church.

As the hardy pioneers from Newark pushed inland—towards the Mountain—some settled in Bloomfield, and others in Cranetown (now Montclair). So we find names of these persons on the church records in Newark. The old First Church there had several dwellers in Cranetown who were prominent in its affairs. The records include the names of Jedediah Crane, Nathaniel Crane, Noah Crane, and others of this family; also David Baldwin and several of his family name. From this point on, the Cranes are continually mentioned in the affairs of the early churches, as well as in the community itself.

That they were so faithful to their Newark church shows the stern stock of which they were made; for the Sabbath journey was a considerable adventure even in good weather. Travel was difficult in those days when the eight or more miles along winding lanes, up and down steep grades, perhaps in dust, perhaps hub-deep in mud, or again snowy or icy, was the only means of "going to church." * It must have required the sternest voices of the Crane or Baldwin parental authority to get some of the youngsters out on stormy or bitterly cold mornings. But go they did, we are assured!

* See "Montclair in Colonial and War Times," by J. W. McSpadden, for description of roads and living conditions.

Then came the days of stress and strain leading up to and through the Revolution. While they clung to their old churches there was little time to think of building new ones nearer home. It was not until the close of that momentous century that another forward step in Presbyterianism was taken in this section.

In the year 1794, members of the Newark and the Orange churches who were living in Bloomfield and Cranetown petitioned Presbytery for a separate church to be located in Bloomfield. The Presbytery of New York then had jurisdiction over the upper part of New Jersey. This body favored the movement and appointed a committee to confer with the churches of Newark and Orange. The meeting was held in the home of Joseph Davis, in Watsessing.* The petitioners, 98 in number, wished to organize a church under the name of the Third Presbyterian Church of Newark.

Difficulties must have arisen, however, as it was not until four years later (June, 1798) when the church came into being. It was organized by the Rev. Jedediah Chapman, pastor of the Orange Church. It started out with 81 members—59 of whom were from his church, and 23 from Newark. The elders elected were Simeon Baldwin, Ephraim Morris, Isaac Dodd, and Joseph Crane.

* Whittemore.

From the *Sentinel of Freedom*, of December 7, 1796, we learn that the Society had not been idle, although not yet ready to call themselves a Church. The paper contains the following:

“At a meeting of the trustees of the Wardsession Congregation, October 26, 1796, agreeably to a resolution of the congregation, the trustees, having met this day, do assume to themselves the name and title of ‘The Trustees of the Presbyterian Society of Bloomfield.’ Extract from the minutes. Isaac Dodd, President.” The trustees of this Society, in 1797, were Samuel Ward, Ephraim Morris, Oliver Crane, and Joseph Davis.

The erection of a meeting house for this congregation was begun in the spring of 1797. The corner-stone was laid with Masonic ceremonies, May 8, 1797, by Dr. McWhorter, a member of the Masonic fraternity.

The *Sentinel* of June 14, 1797, contained the following:

“Communication from Bloomfield. The head workmen, mechanics, and laborers employed at Bloomfield meeting-house, take this public way of expressing their acknowledgments to Deacon Morris and Mrs. Morris, for their polite and agreeable repast of cake and cider, which they gratuitously afforded to them (who were forty in number) at the laying of the corner-stone of the said building, and cannot refrain from expressing a

hope that this new method of laying corner-stones may be adopted on all similar occasions. The building goes on rapidly."

The following names of Cranetown folk were subscribed to a "promise to pay unto the trustees of the Presbyterian Society of Bloomfield, for the purpose of hiring a minister to preach the gospel for six months," with date appended, "Crane-town, April 13, 1797":

Oliver Crane, Stephen Fordham, William Crane, Simeon Crane, Widow Susanna Crane, Job Crane, Isaac Tompkins, Phineas Crane, Widow Dorcas Williams, David Riker, Samuel McChesney, Samuel Ward, John Vincent, Noah Crane, Jr., Noah Crane, Phebe Dod, James Gubs, Jr., Joseph Crane, John Baldwin, Nathaniel Dod, Israel Crane, Caleb Martin, Aaron Crane, Reuben Dod, Lewis Baldwin, Nathaniel Crane, Isaac Mitchell, Benjamin Crane, Eliakim Crane, Elizabeth Rouge, Thomas Force, William Holmes, Daniel Ougheltree, Levi Vincent, Cornelius Vincent, John Smith, Henry Shoemaker, John Fry, Widow Jane Crane, Zadok Crane, Samuel Tichenor, Peter Davis, Matthew Dod.

In the original parchment subscription for building the church in 1796, among the principal subscribers are Eleazer Crane £40, Joseph Crane £60, Job Crane £20, Oliver Crane £25, William Crane £22, Stephen Fordham £45, Aaron Crane £90, Caleb Martin £12, Gideon Crane £14, and Nathaniel and Israel Crane £100 each. Many

Cranetown names also appear on the additional subscription in 1798, "for the use of the meeting-house." Most of these were from the First Church of Orange. Listed in the elders was Joseph Crane, who had been an elder from 1794 to 1798 in the Orange Church.

On November 8, 1812, the following ruling elders were elected: Joseph Crane, Joseph Davis, Ichabod Baldwin, and Israel Crane, who were already deacons, together with David Taylor, Nathaniel Crane, Moses Dodd, and Josiah Ward.

The church bell was presented by Major Nathaniel Crane, who was also one of the original members of the church. General Bloomfield, for whom the Society was named, gave \$140 toward the building; and Mrs. Bloomfield donated a Bible and Psalm-book for the pulpit. The latter was covered with handsome damask silk, a rarity in those days. It seems that "a certain ancient lady who had a gown of that description" was induced to part with it, for the sum of \$30, and the garment "was found to contain enough cloth for two dresses of the pulpit"!

Prior to the organization of a church in West Bloomfield—as Cranetown came to be called—the pastors of the Mother Church in Bloomfield were: Abel Jackson, 1800–1810; Cyrus Gildersleeve, 1812–1818; Gideon N. Judd, 1820–1834; and Ebenezer Seymour, 1834–1847.

Many years before the founding of a church in Cranetown, prayer-meetings and Sunday Schools had been held. The school building was usually the place of meeting. While some of the Cranetown folk attended church in Newark, Orange, or Horse Neck (Caldwell), the larger number were members of the Bloomfield Church. The pastors of this church rode out to conduct services in the afternoon or evening of the Sabbath. Like the disciples of old, it was in an upper chamber, the place of meeting being a room in the second story of a schoolhouse, which stood in the triangular plot at the intersection of what is now Church Street and Bloomfield Avenue. This was about the year 1816.

It is interesting to note that another Montclair church had its origin about the same time and in much the same manner—first as a Sunday School in connection with the older body in Bloomfield. This was the Methodist Church. Meetings were held in the western part of the town as early as 1817, and a Sunday School started. Like other early Methodist bodies, this was part of a “circuit” and was visited regularly by a “circuit rider.” It comprised Belleville, Bloomfield, West Bloomfield or Cranetown, and Orange. In 1835, Bloomfield was no longer a part of the circuit, but had risen to the dignity of a “station.”

In 1828, steps were taken to organize a separate

church in West Bloomfield, with the election of trustees. Three years later, ground was purchased for a building. One of the prime movers in this work was James Wilde, an English woolen manufacturer, who had removed to this town and established a woolen factory in the old Israel Crane mill. A church and parsonage were built on Bloomfield Avenue, the site later occupied by the Negro Methodist Church. The building was ready for services in 1836, and the first minister was Rev. Waters Burrows.

In 1879, the Methodist Church removed to its present location on North Fullerton Avenue, the first house of worship being a frame structure.

In early Cranetown days there were only two main roads running west from Newark. The one to the south was known as the "Crane Road," because it started at Jasper Crane's corner in Newark. It ran out to Brick Church in Orange, where it branched, the left branch going on to Eagle Rock; the right following the present Orange Road to the center of Cranetown. But it made many twists and turns as it went obligingly around the farms.

The "Old Road" farther to the north was even more devious. It followed the general route of the later Turnpike to Bloomfield, dodging swamps and hills, as well as farmlands; thence from Bloomfield center west on what is now Glen Ridge



Early roads at time of church founding

Avenue into what is now Montclair center; followed what is now Church Street to the Library corner, then occupied by Munn's Tavern; thence along Valley Road to the present Claremont Avenue, where it turned sharp west again over the hill to Horse Neck (Caldwell). The corner where these old roads forked (now near the center of Montclair) was the site of the William Crane house, afterwards Washington's Headquarters. A boulder and flag in the tiniest of public parks marks this historic point. Valley Road continued north to Speertown and at a point near what is now Mt. Hebron Cemetery it swung northwest to Little Falls.

The name of Crane appears so constantly in these early records of both church and town, that more detailed mention should be made of this important family. A genealogy later published tracing the family in New England occupies two fat volumes. The following digest is taken from Philip Doremus' helpful book.*

"Jasper Crane, whose name heads the list of the first twenty-three colonists from Branford, Connecticut, emigrated from England and is named as one of the New Haven Colony, June 4th, 1639. He is mentioned as one of the most influential and active men in the new Newark Colony. His name is the first of the list of signatures for the original

* "Reminiscences of Montclair." Philip Doremus. Montclair, 1908.

church in Newark, dated January 20th, 1667. This church building, in size thirty-six feet by thirty-six feet, was located on the west side of Broad Street, south of Market Street, on a six-acre lot set apart by the Colony for a church and burying ground. This church building of frame was superseded about 1708 by a much larger one of stone, with steeple and bell. Jasper Crane died in 1681. His will, dated 1678, mentioned his children, John, Azariah, Jasper, and Hannah Huntington. Azariah, son of Jasper, married Mary, daughter of Robert Treat, and is later mentioned as living at his home place at the Mountain (that is now Montclair) in 1715. He and his brother Jasper were evidently the first white settlers at the foot of the Mountain.

"Major Nathaniel Crane (a direct descendant) had no children, and made the West Bloomfield Church the residuary legatee of his estate, which amounted to about ten thousand dollars.

"Israel Crane, a descendant of William Crane, in the same lineage, perhaps attained to a greater eminence than any of the family of his generation. He was a successful business man, regarded as the wealthiest in this vicinity, and conducted a large general store on Glen Ridge Avenue facing Spring Street. He was an active man in the construction, and later was sole owner, of the Newark and Bloomfield Turnpike, and rendered valu-

able service to the religious and educational interest of the town."

And the same writer gives us an interesting glimpse of the old town just at the time when the new church was being born. He says:

"The number of residences was about one hundred. The early appearance of our town was open country, almost entirely farm land, with a large portion of it heavily wooded. The land north of Walnut Street with few exceptions was overgrown with large trees and underbrush, and known as the Big Woods. Another almost covered with wood was the square at the corner of Bloomfield Avenue and Elm Street. These various woods furnished fine nutting grounds for the young people of those days. The land approaching the top of the Mountain was largely overgrown with cedar trees."

II

THE PRESBYTERIAN SOCIETY OF WEST BLOOMFIELD

SMALL though the town was, in 1837, the sturdy Presbyterian pioneers felt that it was high time they had a church of their own. In this movement, which involved many sacrifices on their part, they were but following the traditions of their ancestors for hundreds of years. The church must follow close upon the heels of colonization. And so, while the parting of the ways with the parent church at Bloomfield was amicable, it was felt no less necessary; back in those days they might have said it was "foreordained."

We turn now to the original Session Record of the new church for the story of its founding. This book, carefully preserved in a bank vault in Montclair, is written throughout in long-hand but in general is quite legible. The entries for the first quarter of a century are inscribed by John Munn, Clerk of the Session, of whom we shall have more to say, later. The first entries tell their own story clearly and simply:

West Bloomfield, August 31st, 1837

Agreeable to the following notice viz. (Notice is hereby given that a meeting will be held at the lecture room in the schoolhouse at West Bloomfield on the 31st day of August Inst. at seven o'clock P. M. for the purpose of appointing trustees to organize a presbyterian religious society in West Bloomfield[)] all who feel an interest in that object are requested to attend. By order of a meeting held the 17th Inst. West Bloomfield, August 18, 1837.

Signed

JARED E. HARRISON

ELIAS B. CRANE

JOHN MUNN

ISAAC D. DODD

Z. S. CRANE

Committee

A large number of the citizens of the place having assemble[d] at the time and place mentioned in the foregoing notice they proceeded to organize by appointing Capt. Joseph Munn chairman and John Munn secretary.

It was then Resolved to proceede to the election of seven trustees to organize a presbyterian society in this place. After nominating Zenas S. Crane, Cyrus Pierson, Jared E. Harrison, Amos Crane, Rheuben D. Baldwin, James Crane and William Smith was elected.

After which the followin[g] resolutions was adopted.

Resolved that it is expedient to build a church in this place.

Resolved that the trustees elect be requested to pro-

West Bloomfield August 31st 1837

Agreeable to the following notice viz (Notice is hereby given that a meeting will be held at the lecture rooms in the school house at West Bloomfield, on the 30th day of August Inst. at seven O'clock, P. M. for the purpose of appointing trustees to organize a presbyterian ^{religious} society in West Bloomfield all who feel an interest in that object are requested to attend. By order of a meeting held the 27th Inst. West Bloomfield August 18th 1837 Signed

Samuel E Harrison

Elias B Crane

John Munn

Isaac D Doble

L. S. Crane

Committee

A large number of the citizens of the place having assembled at the time and place mentioned in the foregoing notice they proceeded to organize by appointing Capt Joseph Munn chairman and John Munn secretary.

It was then Resolved to provide for the election of seven trustees to organize a presbyterian society in this place. After nominating Genos S. Crane Cyrus Piereson, Jared E Harrison, Amos Crane Abraham D Bealquin, James Crane and William Smith was elected.

After which the following resolutions was adopted Resolved That it is expedient to build a church in this place

Resolved that the trustees elect be requested to procure a plan or plans with estimates for a church to be submitted to an adjourned meeting for their consideration.

Resolved that we adjourn to meet in this place two weeks from this evening at 7 O'clock P. M.

John Munn Clerk.

Facsimile of first entry in Session Record

vide a plan or plans with estimates for a church to be submitted to an adjourned meeting for these considerations.

Resolved that we adjourn to meet in this place two weeks from this evening at 7 o'clock P. M.

JOHN MUNN Clerk.

W. Bloomfield Sept. 14 1837

Agreeable to Adjournment the citizens of the place assemble[d]. Capt. Jos. Munn chairman being absent Dr. Isaac D. Dodd was elected chairman protem.

The trustees elect reported verbally, relating a plan and estimate for a church.

Resolved That the trustees be authorized to draft and circulate a subscription to raise the sum of \$6000 to build a church.

The subject of location was considered and postponed for further consideration.

The meeting adjourned to meet on tuesday evening the 19th Inst.

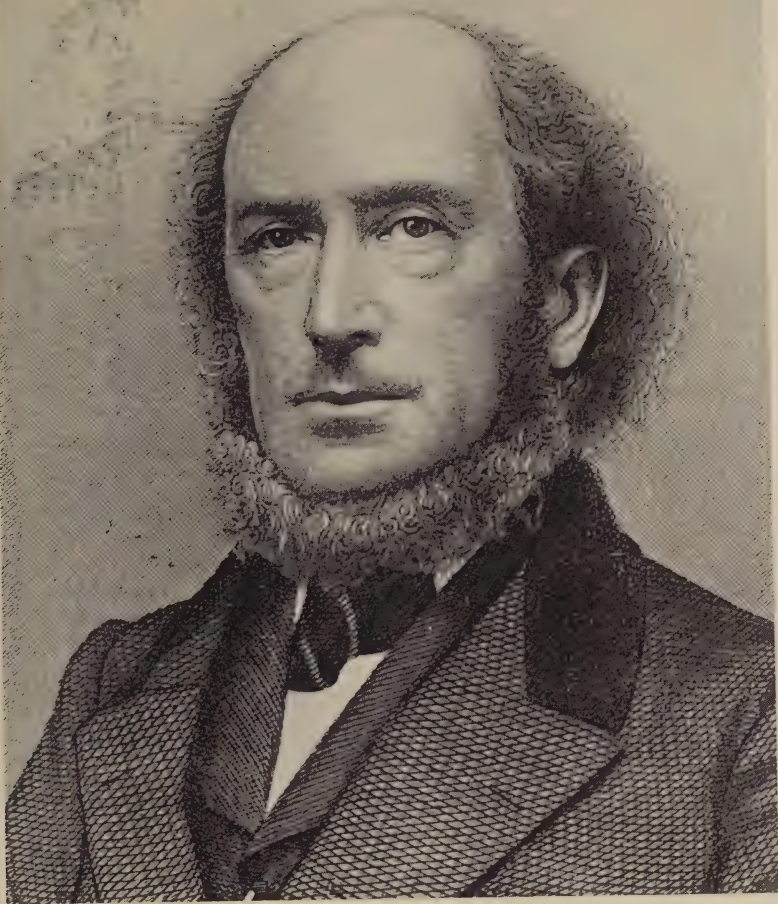
JOHN MUNN Clerk

W. Bloomfield Sept. 19th 1837

Agreeable to adjournment the citizens of the place assemble[d]. Capt. Jos. Munn in the chair.

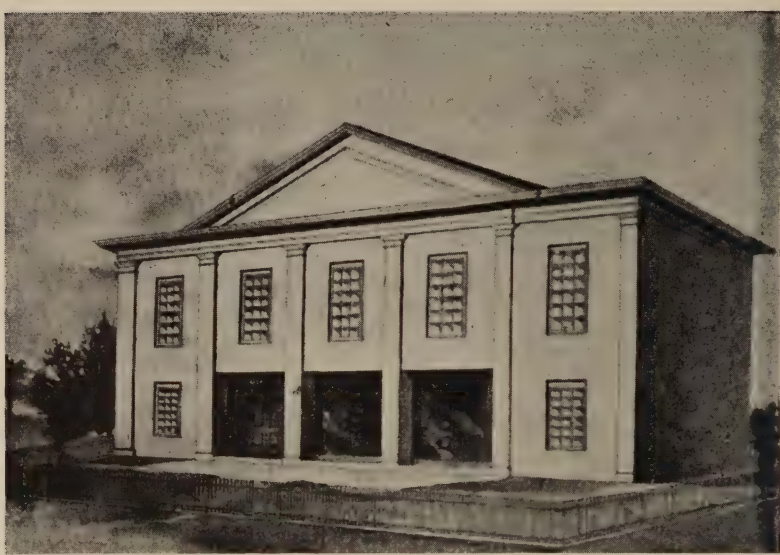
The trustees elect presented a form of certificate to be recorded constituting them a body corporate which was approved assuming as the name of said society to be called the Presbyterian society of West Bloomfield.

Resolved that John Munn, Elias B. Crane and Isaac D. Dodd constitute a committee to ascertain to [the?] cost of the diferent sites proposed for the location of



SAMUEL WARE FISHER

First Pastor of the West
Bloomfield Church
(1839-1843)



THE WEST BLOOMFIELD PRESBYTERIAN CHURCH (1838)

A remodelled school building which stood a few feet in front of the later First Church

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JOHN MUNN

First Clerk of the Session (1837 to 1861)

—page 30

the church and also to call a future meeting. Adjourned.

JOHN MUNN Clerk

The minutes of the first meeting of the Board of Trustees, above alluded to, are also available and show the following:

West Bloomfield October 17th 1837

The Trustees elected by the Presbyterian Society of West Bloomfield on the thirty-first day of August last met at the house of Joseph Munn in West Bloomfield. Present Zenas S. Crane, Cyrus Pierson, Jared E. Harrison, Amos Crane, Reuben D. Baldwin, James Crane, and William Smith. The Trustees severally took and subscribed before Ephraim P. Stiles Esqr., Justice of the Peace, the following oaths. We whose names are hereunto subscribed do severally promise and swear that we will support the constitution of the United States and also do sincerely profess and swear that we do and will bear true faith and allegiance to the government established in this state under the authority of the people.

Following this signed and witnessed document was a shorter one:

We whose names are hereunto subscribed do severally promise and swear that we will faithfully impartially and justly execute all the trusts reposed in us as trustees of the Presbyterian Society to the best of our ability and understanding.

This was followed by:

The Trustees after being duly qualified organized by appointing Zenas S. Crane president. The Trustees [these two words stricken out] unanimously agreed to assume the name of *The Presbyterian Society of West Bloomfield*. The Trustees made and executed a certificate to transmit to the Clerk of the Courts of Common Pleas of the county in the form and words following.

This is followed by a petition in legal wording.

The succeeding entries of the Session extending through the year 1837 tell of matters largely temporal—the efforts to raise subscriptions and to buy a lot, as well as to remodel the schoolhouse. The final entry was on Christmas Day. They have “failed to provide preaching for the present” and so “preaching will be postponed this winter.”

On April 5, 1838, after a silence of over three months, the minutes record an important fact. The meeting has been called “for the purpose of taking into consideration the propriety of applying to the (Newark) Presbytery at there approaching meeting to organize a presbyterian church in this place.” Further it is Resolved “that the building committee be requested to make the necessary arrangements for . . . laying the corner stone of the church about to be erected, on Wednesday next at 3 o’clock P. M.” And finally that a committee of five be appointed to see about the “preaching.”

The next date—after a still longer hiatus—is that of November 19, 1838. The society has evidently become a formal church. These minutes deal with the election of its first pastor, a story which we shall follow later on. Meanwhile, from another source, the Doremus volume, we glean other interesting facts about the Society and its first home. This was a remodelled school building.

“The new church,” says Mr. Doremus, “purchased the stone schoolhouse and grounds at the Center, bounded on the northeast by the Turnpike Road, on the south by the Old Road, and on the west by Pumenas Dodd’s garden fence. The school building stood about twelve feet in front of the later church building, and at the foot of the Green was a creditable liberty pole with gilded ball and liberty cap on top. The schoolhouse was two stories, twenty-two feet by forty-four feet, built of red sandstone, with entrance at the south gable end. The upper story was reached by a stairway from the entrance hall, and was arranged with two rows of permanent seats, painted green, with platform and reading desk at the north end, and was used for religious services, the pastor from the Bloomfield Church holding service periodically, Sunday afternoons. The service was sometimes conducted by a layman.”

In another place Mr. Doremus speaks of one of these laymen:

"Mr. Israel Crane, who had undertaken to study for the ministry but was compelled to give it up on account of ill health, sometimes led the meetings in this upper room, and I well remember, as a boy, his striking face, his slightly stooping form, and his peculiar accent as he read for us the long sermon of some good old preacher."

He continues with regard to the building:

"After the church purchased the house and grounds, plans were made for a church building by Decatur Harrison, a young architect living in the upper part of town. His portrait may be seen hanging in the Produce Exchange in New York, of which he later was president. The upper story of the old building was taken down, leaving the schoolroom to be finished for social meetings and Sabbath School. It was furnished with green seats from the upper floor. The new church of wood was built over this room, enlarged by extensions over the front and south ends, giving a pleasant and commodious audience room. The building fronted to the east, with heavy pediment supported by pillars corresponding. From its location in the center of the town, the church was conspicuous and in good taste. The extension over the front of the old school-room made a large open porch and entrance way to the stairs at the south end, which led from a platform to a landing on

each side of the audience room. The pulpit was covered with a heavy red tasselled cushion, and high ornamental lampstands on each side, with comfortable sofa for the preacher, chairs and table in front were arranged with good effect at the north end of the audience room.

"At the other end was the choir gallery, built over the stairway, from which the good old tunes were rendered, taking the pitch from the tuning fork, excepting when Mr. Caleb Ward was present with his bass viol, materially aiding the church music, and amusing the young folks as we watched his mouth following every movement of the bow."

The new church building with its columns placed before the open vestibule is said to have been quite imposing; but was often mistaken for a tavern. The addition was a white frame structure. It dominated the village and was its focal point.

The building was formally dedicated, August 9, 1838, less than a twelvemonth after the society was organized; and the church was organized at the same time. The dedicatory sermon was preached by Mr. Hooker of Newark. The church was organized by a committee from the Newark Presbytery: Dr. Hillyer, of Orange, and Rev. Eben. Seymour, of Bloomfield.

Another important forward step had been taken.

III

THE WEST BLOOMFIELD PRESBY- TERIAN CHURCH

THE closing weeks of the year 1838 found the new church in possession of its own home, and listening to the voice of its own pastor. The name chosen for the organization was "The West Bloomfield Presbyterian Church"—a name it was to carry until the town's own name became Montclair.

Turn we now to the old Session Book for the further story:

West Bloomfield Monday evening

Nov. 19th, 1838 6½ oclk.

Agreeable to a call from the session (published from the pulpit of the presbyterian church of West Bloomfield on sabbath last) of the male members of said society for the purpose of considering the expediency of electing a Pastor of the said society, the said members to the number of thirty-one convened at the lecture room. When the Rev. Ebn. Seymour (who had been previously invited by the session to act as moderator of the meeting) took the chair and John Munn clerk of the society acted as secretary.

After the meeting had been opened with prayer and addressed by the moderator it on motion—

Resolved That this society proceede to the election of a pastor.

The Rev'nd. Samuel W. Fisher son of the Rev'nd. Dr. Fisher of Ramapo having been nominated and seconded for Pastor of this Church and no other person being named the meeting proceeded to an election and the members being called uppon to express there sentiments by riseing, it appeared that the Rev'nd. Samuel W. Fisher was unanimously elected pastor of the Church and Congregation aforesaid.

Resolved That the salary of the pastor be six hundred dollars to commence when he enters uppon the duties of his charge.

Resolved That the Trustees be authorized to pay the Rev'nd. Samuel W. Fisher seven dollars per weeke to supply us with preaching untill he can become located with us.

Resolved That the male members of the society sign the said call.

Resolved That John Munn and Matthias Smith be appointed commissioners to prosecute the call.

JOHN MUNN secretary

The next entry under date of January 1st, 1839, records the minutes of the annual meeting. The following is an excerpt:

The trustees made the annual report stating the whole expense for building the church including fixtures not paid for by donation to be \$3196.95. House and lot purchased of school society \$400. (Total) \$3596.95. The amount received on subscription \$1921. Also received on sale of seats \$668.37. (Total)

\$2589.37. Leaving a ballance of \$1007.58 unprovided for.

Resolved That the trustees be authorized and requested to raise by subscription or by selling a lot from the burying ground lot of sufficient size for a school-house lot, or in part by both, so as to raise four hundred dollars to pay there obligation of that amount held by the trustees of the school society.

Resolved That the trustees be authorized to employ a corrister and sexton on sutch terms as they may think proper.

Resolved That the trustees be instructed to carry into execution the plan formerly contemplated for purchasing and improveing the burying ground.

The succeeding records of the meetings of the Trustees are filled with the usual financial and temporal matters. The more important ones are reflected in the Session minutes.

One very interesting item (in the Trustees' Book) is a blue print of the year 1838 showing the first ground plan with numbered pews, of their original building. There were 62 pews in all, valued at from \$25 to \$90 per annum. The practice of selling pews, as we shall note later, was the favored method of providing the sinews of the budget.

The auditorium is shown as a rectangle about twice as long as wide, with the pulpit at one end. Three pews on each side flanked the pulpit.

In the records for the year 1840, note is taken

of the generous bequest in the will of Nathaniel Crane, to the Society, of \$10,000. Later a transcript is made of this will. This fund has been a highly useful "backlog" ever since.

A minor item, year 1843, is worth recording. It shows that Calvin S. Baldwin was employed as chorister, at a salary of forty dollars a year.

The records show that the new church began its existence with seventy-one members. Sixty-six of these came from the parent church in Bloomfield; two from the church in Caldwell; two from Sycasunny Plains; and one from the Orange church. Herewith is the complete roster:

Zenas, Betsy, and Joseph H. Baldwin, and Lydia A., his wife; Jane Ball, Hannah Benjamin, Ann Campbell, Ira Campbell, Sophia Collins, Tabitha, widow of Aaron Crane, Elias B. Crane, and Nancy, his wife; George A., and Zenas S. Crane, and Maria Crane, wife of the latter; Matilda, wife of T. A. Crane; Harriet Crane, wife of Robert Earl; Amos Crane; Susan, widow of Oliver Crane; Stephen F. Crane, Rev. Oliver Crane, Joshua Crane, Elizabeth, widow of Jeremiah Crane; Ira Crane and his wife, Margaret; Sarah Day, Nathaniel R. Dodd, John C. Doremus, and Mary K., his wife; Rhoda, wife of Peter Doremus; Caroline, wife of Joseph Doremus; Sarah Earl, John H. Hoyer; Sally, wife of Moses Harrison; Catharine W., wife of Jared E. Harrison; Warren Holt, Elizabeth, wife of Thomas Jackson; Phebe Kelly, widow; Robert Laing, Lydia, wife of Elias Littell; Electa, wife of William Mann; Isaac S. Miller, William S. Morris, Harriet P.,

wife of W. S. Morris; John Munn, and Eunice, his wife; Rhoda Munn, widow of J. Collins; Rachel, wife of Eli Munn; Nancy, widow of Dr. Cyrus Pierson; Sarah, wife of Richard Romer; Matthias Smith, and Jemima, his wife; William Smith, Harriet G. Smith; Mary Ann Smith, second wife of R. Earl; Matthias Smith, Jr.; John Smith, Jane Smith, widow; Ephraim P. Stiles, and Ann, his wife; Moses Stiles, and Elizabeth, his wife, Ann Maria Stiles; Phebe C. Stiles; Ann, wife of James Tucker; Caleb S. Ward, and Eunice, his wife; Isaac B. Wheeler, and Harriet, his wife; Abraham Zeek.

The members elected the following elders to constitute its first Session: Matthias Smith and Elias Crane, ruling elders; they having served in the Bloomfield church; John Munn, Isaac B. Wheeler, and Moses Stiles.

Matthias Smith conducted a large tannery and leather manufactory on the property later owned by I. Seymour Crane. The tanyard, bark mill, pond and vats were in the rear. He was held in high esteem by other citizens, as well as his church associates, and remained an elder in the new church until his death. The prominence of the Crane family has already been mentioned.

John Munn's name is writ large in the records. On page after page of the original Session Book his name is signed with a flourish as Clerk. The hand is quite legible even after the lapse of a century, and his tricks of style—or errors, if you will,—are always consistent; as, for example, spelling

"their" as "there" and avoidance of the use of capitals, as in "presbyterian church." In the beginning his writing is bold with heavy flourishes. Later we can see old age creeping upon him, and the lines grow feeble. He indited the Minute Book from 1837 to 1861—a quarter of a century of faithful service—and only a few entries in all that time are by another hand. Yet John Munn was a busy man in other directions as well. Mr. Doremus says of him:

"Among the names of valued citizens of this generation was John Munn, who lived in the house now occupied by the Clover Hill School, corner of Mountain and Bloomfield Avenues, his farm extending to the top of the Mountain. He was closely identified with the public and religious interests of the town, as such was a valued citizen, and was an officer in the local church. He served the town for many years as magistrate, and the state as a member of the Legislature."

Little is known locally about the first pastor, the church's own records being silent on this point. Elsewhere we glean that the Rev. Samuel Ware Fisher, D.D. was the son of Dr. Samuel Fisher, who was a preacher of considerable prominence. The son studied at the Union Theological Seminary and, while a student, came out to West Bloomfield and preached quite acceptably. After graduation, says Doremus, he was called and in-

stalled pastor of the new church, in 1839. "It was a very harmonious and successful pastorate for more than four years, when he accepted a call to a church in Albany, New York." Later he preached in Cincinnati, Ohio, and Utica, New York; and became president of Hamilton College. His portrait hangs in the office of the Central Church today, and shows a man of dignified and pleasing presence. In the minutes of the annual meeting, January 1, 1840, it is of interest to note that the salary of the young minister was increased to \$700 "for the present year." His later resignation was accepted with regret.

A year elapses before the next entry, again the annual meeting. Among other items, "a timepiece for the church" is wanted. On April 24 of that year, 1841, a meeting of the session was called "to take into consideration the propriety of purchasing or building a house to accomodat there minister." Brief minutes in May and June indicate that this project went actively ahead. At the annual meeting, January 2, 1843, it was reported that the parsonage and grounds had cost \$2,651.71.

Dr. Fisher resigned his pastorate in 1843, and on October 16 a meeting of the congregation was held, to consider choice of his successor. Rev. Eben Seymour, of Bloomfield, acted as moderator. It was unanimously voted that a call be extended to Rev. Nathaniel Emmons Johnson, of New York,

the salary to be \$700, with use of parsonage. Mr. Johnson accepted and served the church for two years. We know nothing about this minister, as the records do not give personal details.

On October 20, 1845, a church meeting was held for the purpose of calling a third pastor, and with Mr. Seymour again acting as moderator. This time the call was given to Rev. Aaron C. Adams, of Gorham, Maine. Mr. Doremus, who omits any mention whatever of his predecessor, says that Mr. Adams "served the church for six years, when he returned to New England, where he served as pastor for many years. He died about the year 1906, at the advanced age of ninety-one."

The fourth pastor was Rev. Job Foster Halsey, D.D., who served from 1852 to 1856. It was during his pastorate that the important event occurred, of the erection of a new church building. From Whittemore's volume we gather further facts as to Dr. Halsey and his successors. Whittemore says:

"Dr. Halsey was a graduate of Union College and was a classmate of Hon. Wm. H. Seward. He studied theology at Princeton. His first pastorate was a church in Monmouth County. From thence he removed to Allegheny, but his voice failing him, he obtained a professor's chair at a college in Missouri; but soon resigned to open a female seminary at Raritan Hall, Perth Amboy. He accepted

the pastorate of the First Church, in 1852, continuing until 1856. It was during his pastorate in 1856 that the new church edifice was erected. He left this church to go to Norristown, Pa., where he died at the advanced age of eighty-two.

"While he was thoroughly orthodox as to his religious tenets and his church, his heart was big enough and his charity broad enough to embrace every member of the human family. Simple-hearted and gentle as a child in mere worldly matters, in the cause of the Master he was not only valiant but an aggressive soldier, who would not abate one jot of his faith, his loyalty and his allegiance."

The records of both the Session and the Trustees show that the church was steadily growing and prospering. On July 6, 1853, we find this significant entry: "The time has come that this society ought to take measures to erect a new house of worship." Succeeding minutes reveal a committee actively at work on plans and subscriptions. By March 8, 1854, the sum of \$9,170 had been subscribed. A week later it had risen to \$9,550.

It was wisely decided to build the new church on the same plot of ground, at the town center, and directly back of the remodelled schoolhouse which had served their needs so well. Until the new edifice was completed, the congregation continued to worship in the old one.

The work of construction went actively forward, and, on November 10, 1856, the Session Book contains this highly important entry:

The trustees stated that the new church edifice was completed and ready for occupation and that the same would be dedicated on wednesday the 12th instant at which time they would offer the seats for sale at vendue.

Dr. Halsey did not officiate at this dedication. He had resigned as pastor early in this same year, 1856, and on June 23 Rev. Silas Billings was called to the pulpit, not as pastor, but as stated supply. He was re-elected the following year for a twelve-month and so served in this capacity from 1856 to 1858.

The dedicatory sermon was preached by Dr. Rowland, of Newark. A Newark newspaper dated October 24, 1856, gives an interesting contemporary story, as follows: *

"The Presbyterian Church and congregation of West Bloomfield have succeeded in the erection of a most substantial house of worship, some 85 by 55 feet in dimensions, and out of a material furnished by the rich freestone quarries in the immediate vicinity of the church. This house has been erected at a cost of about \$16,000, and upon the basis of a subscription obtained almost entirely within the bounds of the worshipping congrega-

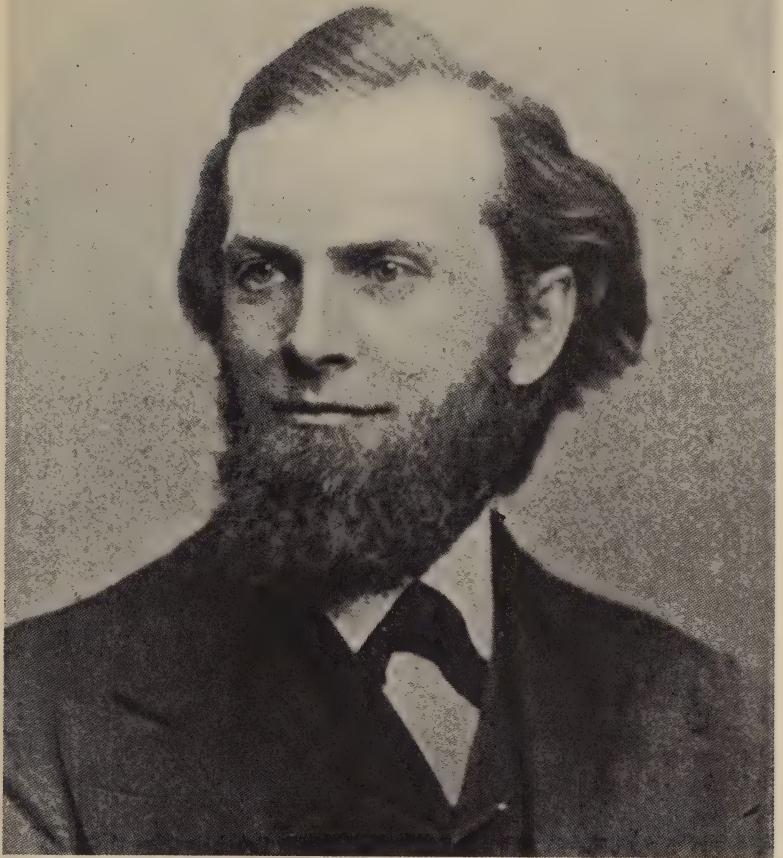
* Whittemore (who does not give name of periodical).

tion. Some individual subscriptions have reached the sum of \$1,000; and the people generally have manifested a degree of liberality and zeal in getting up this temple of prayer, worthy of the high praises of Him to whom it is now devoted.

"It deserves to be noticed in this connection, that the ladies of the congregation have shown great zeal and untiring perservance in this undertaking, and have succeeded in raising more than \$1,000 from the use of their needles, and otherwise, and have appropriated the same to the purchase of all the requisite furniture necessary to gratify the taste and minister to the comfort of those who shall hereafter resort to this house of prayer. Nor must we pass over in silence the very generous—nay, magnanimous—offering made by our highly respected friend, Miss Mary Crane, daughter of Israel Crane, of a very rich and mellow-toned bell, from the foundry of Messrs. Jones & Hitchcock, Troy, New York.

"Our beautiful and well-proportioned edifice is now completed, looking as though its massive walls of solid masonry would outlive a thousand generations. A house of sufficient dimensions to accommodate the people living within its immediate vicinity, and room in reserve for those who shall hereafter, as it is hoped, be induced to locate themselves in this elevated and healthy region."

The story given us by one of the members of



NELSON MILLARD

Pastor of the First
Church (1862-1867)

THE FIRST
PRESBYTERIAN
CHURCH

Erected in 1856;
demolished, 1921.
An early view
showing original
contour of tower.
Later, a chapel was
added in left rear
of this picture.

—page 35



the church at the time of its building—Philip Doremus—is of special value. We quote from his book:

“As a general rule in those days, the graveyard was connected with the church. This was located on Church Street, the land having been purchased by the Presbyterian Society from Major Nathaniel Crane, and ran back to the Crescent. Trinity Place was the western boundary, and Bradford Place the eastern. The first interment was Prudence, wife of Zenas Baldwin, who died March 8, 1837. As the town began to grow, it was later abandoned as a burial place and the bodies and monuments were removed to the Rosedale Cemetery.

“After the school property was sold to the church, a new location was purchased of Ira Campbell, on Church Street, and a one-story frame school building erected about the site of the later chapel. When it was decided to build the church, more land was necessary, and a strip of land between the two streets, running back to the line of Cole’s store was purchased. Two dwellings on the property were sold at auction. The one on the Turnpike was moved to the east side of South Fullerton Avenue, opposite the Crescent, where it stands somewhat enlarged. The other, which was located on Church Street now stands at Glen Ridge Avenue and Forest Street.

“The church building was completed and dedi-

cated, November 12th, 1856. At the time, it was considered a big undertaking for the Society, and by many regarded as a building in size much beyond any future need of the town. The new church was located just back of the old one, and the Society continued to hold service in the latter while the new building was being erected. A few weeks before its completion, the people of the town were much surprised to see a fine church bell on a heavy truck driven into town. It was placed on the stone platform at the front entrance of the church, where it stood for several weeks. The explanation of the unexpected surprise to the people was read in the following inscription cast in the bell: 'Presented to the Presbyterian Society of West Bloomfield, N. J., by Miss Mary Crane, Oct., 1856. 1084 lb., Key of G.' Miss Crane was a daughter of Israel Crane and an esteemed member of the church. The bell was hoisted to its position in the tower, and its fine tone was a familiar sound for more than half a century." *

Mr. Doremus continues: "At the time the church was built, it was the custom to give to the contributors a pew or pews according to the amount subscribed for the church building, giving the holder the perpetual ownership on the

* The old bell and one of the original pews are still in the possession of the present church.

payment of an annual annuity fixed by the Society for the support of the church. With the largely increased membership, the unequal privilege in the choice of pews, with many who were sharing the expense of the church, was apparent. After some effort to overcome this olden-time custom, the pews were almost entirely surrendered."

In the minutes of the Trustees, in 1856, there is a seating plan of the new church. It is rectangular, with the pulpit at the far end from the entrance, four pews in each of the two corners facing the pulpit. Our Methodist friends would call them the "Amen" corners. These were not, however, the highest-priced pews; the favored ones being about halfway down the aisle. Pews ranged in value from \$65 up to \$340. They were sold to the "highest bidder."

To get slightly ahead of our story, the Trustees' record of February 12, 1866, gives "Names of Parties who gave up their seats" as follows: William J. Morris, P. Doremus, J. E. Harrison, Calvin Munn, Amos Crane, Matilda H. Crane, Jacob Mayers, Grant J. Wheeler, A. M. Baldwin, William H. Harris, Ab. Brundage, Mrs. C. J. Baldwin, James Crane, John C. Doremus, A. W. Harrison, Charles Smith, H. H. Lloyd, E. J. Huestis, H. B. Littell, Joseph H. Baldwin, Ira Campbell, J. H. Pratt, Calvin Martin, C. P. Sandford. The

minutes of January 4, 1865, said that twenty-five out of forty owners had agreed to surrender pews, and that the matter was "uncertain." As a matter of fact, pew-holding continued in practice for some years.

The spiritual record up to this time is also significant. During the first twenty-two years of its existence, the church received 354 members: 151 on profession of faith; and 203 by letter. During the same period it dismissed to other churches 111 members; and lost 47 by death. At the close of 1860, it had 196 communicants and a sustaining parish of 85 families.

From another pen, that of Mr. Edwin B. Goodell, we have this pen picture of what the town center "looked like" at the time the handsome new brownstone church with its square tower first dominated the scene. Mr. Goodell says: *

"If we stand in front of the Presbyterian Meeting-house and look back to the eastward, we see a blacksmith shop where the Savings Bank will stand in years to come, and near it a store where hardware and especially ploughs and stoves are sold; and just across the Avenue from the hardware store are the residence and wheel-wright shop of Richard Romer. Directly across the Old

* "Montclair: the Evolution of a Suburban Town." Edwin B. Goodell. 1934.

Road looking south we may see a cooper shop, and west of that a shop for the manufacture of leather, with a tannery behind it. The three establishments just named occupy all the space between the 'Lane' (now South Fullerton Avenue) and the brook which crosses the road at this point, and west of the brook is the churchyard of the Presbyterian Church, with a high iron fence in front, and two entrances through iron gates. The last of the bodies was very recently removed to make way for the living. On the northerly side of the road, opposite the leather shop and tannery, is the schoolhouse, built after the older one on the point was taken over for a church. This is only a 'District School' and is soon to give way to a more modern school on the corner of Orange and Valley Roads."

As to living conditions, he continues, they "are not easy to realize in this age of luxurious living. Roads were of dirt, often becoming mud. Sidewalks were such as the earth in its natural state provided. Street lights were undreamed-of, there being as yet no 'streets.' There were three churches, where Presbyterians, Methodists, and Episcopalians could worship each according to his own choice. But the public means of education were primitive, the public schools were ungraded district schools, where only the rudiments of book learning were taught."

After two years without a permanent pastor, Mr. Billings having been stated supply, a church meeting was held, on April 20, 1858, when a call was extended to Rev. Josiah Addison Priest, D.D., of Horner, New York. The salary was \$1,000 per year, with use of the parsonage. Dr. Priest accepted the call and served satisfactorily until the outbreak of the Civil War. Mr. Doremus says: "The Christian Church was foremost in its declaration for the Union, and this was particularly true of our old First Church, as minutes on its records will show. Dr. J. Addison Priest was the pastor, but had just offered his resignation when the first guns were fired, and almost his last service was a strong, patriotic deliverance urging his people to stand by the Union. It was received with thrilling interest and hearty approval."

In April, 1861, Dr. Priest asked Presbytery to have his pastorate dissolved. This action was accepted with regret by the church. A Newark paper had this item: "Rev. J. A. Priest has resigned the charge of the Presbyterian Church in West Bloomfield, and intends sojourning in Europe for a couple of years for health and study. We trust he may be abundantly prospered and return to labor for many years in that sacred calling in which he has already been so worthily successful."

Two or three brief entries from the Session

Book will close this rather lengthy chapter. On January 1, 1861, a total of \$14,492.24 was reported for the building fund. A brief entry noting that a committee had been appointed to seek another pastor (dated May 30, 1861) has its own special interest, as being the last one written by John Munn. The faithful old Clerk of Session, who has watched the growth of the church from infancy, and recorded its story for all time, now writes with faint and trembling hand.

On January 2, 1862, another, more robust hand appears. It is that of another noteworthy man—James Crane—of whom further notice will be found. The new Clerk records: "The Clerk [Munn] then stated that he felt constrained from his age and growing infirmities to resign the office he had held during the existence of the society."

IV

THE FIRST PRESBYTERIAN CHURCH OF MONTCLAIR

EVENTS moved rapidly in the next decade from 1860 to 1870. In the nation a great war was to be fought for the preservation of the Union, and a beloved President struck down by an assassin. In the community of which this church was so integral a part, a final withdrawal was made from the parent town of Bloomfield, and the name of Montclair placed upon the map. In the church itself an important contingent of members was to withdraw, on the friendliest of terms, to found the First Congregational Church, thenceforth to be equally dynamic as a force for good in the community. The Parent Church then took its later name, the First Presbyterian Church of Montclair. The "Old First," as it was affectionately to be known for the next half century, had come into being.

In the Session Record, under date of April 8, 1862, we find this item: "Mr. Nelson Millard, having preached to the satisfaction of the people," was unanimously elected pastor, to succeed

Dr. Priest. Philip Doremus, who was then an elder in the church, says of the new minister:

“Rev. Nelson Millard, a young man fresh from the Seminary, was called to the pastorate, and soon made public his love for the Union by earnest appeals for loyalty to the Government and fearless denunciations of slavery. Some of the good old conservatives in all honesty felt it was at least imprudent to make the semi-political question so prominent in the pulpit, but the young pastor saw what he felt to be his duty and with commendable courage, with clear and intelligent deliverance on the duty of Christian citizenship, held the church almost a unit during the War, in full sympathy with, and in hearty support of the Government. Whenever it became known that he was to preach on Christian duty to the country, the church would be crowded, many coming from surrounding towns. While the Federal troops were in front of Richmond, Dr. Millard was with them on leave of absence from the church, to serve on the Christian Commission.”

Another contemporary, quoted by Whittemore, says: “Dr. Millard did not venture into the region of the pathetic, but in plain, familiar language, often interrupted by emotion, he led us back over the scenes of the past five years of honest, faithful ministry. This was his earliest settlement, and he will probably never fail to re-

view the scenes of his ministry here with peculiar pleasure. Never were a people more perfectly united in a pastor. It is the sundering of ties such as are seldom formed—of associations full of endearment. He counselled his people to avoid divisions—to be willing to bear and forbear, and to seek the general good of the church even to the sacrifice of private judgment.”

The above was written in 1867, at the close of Dr. Millard's pastorate. The same friend states: “The church now numbers 300 members, half of which have joined under Dr. Millard's ministry. Of these additions, 22 were by profession, and 70 by certificate. There have been 70 baptisms (of which 48 were children) and 20 marriages.”

Dr. Millard left this church to go to the Olivet Street Presbyterian Church, in Chicago, and was afterward for ten years pastor of the First Presbyterian Church, in Syracuse, New York, and was said to be “one of the ablest clergymen of that denomination in the Empire State.”

Further Session records during his pastorate show that, in 1864, there was discussion on church interior improvements and the purchase of a new organ. In 1865, the cost of enlarging the galleries was estimated at \$2,000, but later plans and subscriptions were for twice this amount. In 1867, the amount obtained by subscription totalled \$4,101. A newspaper of the time says:

"The Presbyterian Church of Montclair was reopened yesterday with services of a dedicatory character. . . . During the intermission very great changes have been accomplished. The capacity of the house has been increased by the addition of fifty pews and about two hundred sittings. The congregation had overrun the church, and before long it will probably require extension. It will now seat about seven hundred people. A beautiful, light, open-iron balcony presents itself in front of a new narrow gallery, and the effect is very pleasing. . . . The old pulpit has been replaced by a new one, severely plain, in exact keeping with the simplicity of the service of the church, and modern notions of pulpit architecture. It now consists of a mere platform, with a small, movable desk."

In 1870, the organ was placed in the church, at a cost of about \$6,000. The public school building located on ground adjoining the church lot was purchased, in 1869, and converted into a lecture room; and, in 1883, that building was removed, and a stone chapel erected.

The record for February 22, 1867, states that "Rev. Millard asks for release." His request was granted, with long resolutions of regret and esteem. At the same meeting, Colonel Frederick H. Harris, then an elder, introduced a motion, "That we change the system of eldership from a perma-

nent to a rotary one"—which was duly carried.

At this juncture arose an unpleasant situation which frequently confronts churches—the choice of a pastor who would suit all elements. For three years it was to harass this one. The minutes only briefly reflect the dilemma. They give the story of several church meetings between 1867 and 1870, when this or that minister would be balloted upon without result. One candidate, who finally obtained a complete vote, on April 24, 1870, was Rev. Dr. J. R. Berry, of Fishkill, New York, who accepted the call. The stated salary was \$3,000, with use of the parsonage. Dr. Berry came, and was to serve the people for the next seventeen years.

Meantime, we find another significant item. On January 20, 1869, the Session appointed William B. Holmes and Dr. John J. H. Love as a committee to take the necessary measures to have the title of the society changed from West Bloomfield to Montclair. And on June 1, 1870, it was reported that the State Legislature had passed a law authorizing the change of name to Montclair.

For a long while and even during the pastorate of Dr. Priest, the church and townspeople had been agitating this change. Mr. Goodell says of it:

"In the first place, the city people were not satisfied with the [old] name. It was not distinctive enough, for one thing. But those who had

been West Bloomfielders all their lives were attached to the name, naturally enough. All joined, however, in a public meeting. Details of the meeting are meager. Mr. Julius H. Wheeler was a boy of twelve or fourteen and gives few particulars. We learn from tradition that it was lively. Several names were discussed, most of them commonplace enough, until some one proposed Claremont or Clairmont. . . . At this point some one suggested that the name be reversed to Montclair. The credit for the suggestion has been claimed by some to belong to the Rev. J. Addison Priest, pastor of the Presbyterian Church, but the weight of authority seems to give it to Mr. Julius H. Pratt."

From the same source we glean other interesting data. On April 15, 1868, the Governor approved the action of the Legislature setting off the new Township of Montclair. The first town meeting was held in the "lecture room" of the Presbyterian Church, on the third Tuesday in April, 1868. Philip Doremus was named as one of the three Commissioners to meet and deal with a similar body from Bloomfield, as to details of the change of government.

At the first meeting of the Township Committee, the most enlightening thing (to quote Mr. Goodell) is the budget appropriations. For public schools, \$2,500; for roads, \$2,500; for care of the

poor, \$1,000; for "incidentals," \$600; grand total, \$6,600. "Such and so humble was the birth of Montclair"! The population of the new town, according to the census of 1870, was 2,583. Yet in this handful of sturdy citizens we find three or four vigorous churches flourishing, and the Mother Church of Presbyterianism preparing to send an offshoot into Congregationalism.

Mr. Doremus says of this move, that a large proportion of families who had united with the church in its formative days were Congregationalists. We have seen in the opening pages of this book how the two denominations grew up side by side in the Newark Colony. And therefore, early in 1870, "when they felt their numbers would justify a church organization of their own choice, they held several preliminary meetings . . . and on June 8th, 1870, the organization was consummated. In the following September, Rev. Amory H. Bradford was called."

Dr. Bradford was a most fortunate choice for the new church. He was a direct descendant of Governor William Bradford, of the *Mayflower*. He was to remain in this pastorate all his life long, and by his growing abilities as preacher, writer, pastor, and as a citizen "who wrought greatly for Montclair," to endear himself to the whole community. When he passed away, in 1911, the flags of Montclair were placed at halfmast.

Of the Mother Church, Mr. Goodell has this to say:

"Notwithstanding this large drain upon its membership, it must not be supposed that the Presbyterian Church was crippled. . . . Almost, but not quite, all the old residents remained with the old church. There were many strong and able men among them . . . such men as Philip Doremus, Grant J. Wheeler, 'Squire' Crane, James Crane, Colonel Fred H. Harris, Daniel V. Harrison (or, 'Vincent,' as he was usually called), Stephen R. Parkhurst, Dr. John J. H. Love, and others. And with these were, among the newcomers, such men as Thomas Russell, a rugged, genial and broad-minded Scotchman, general agent in America of Mile End Spool Cotton; and George H. Mills, a private banker. For a decade or two, and indeed throughout the period of Montclair's history these two churches continued to lead the rest in growth and influence."

The pastorate of Dr. J. Romeyn Berry extended from 1870 to 1887. He was a native of New Jersey, having been born in Hackensack in 1826, getting his higher education in Rutgers College, and then in the Theological Seminary in New Brunswick. One of his first charges was the Reformed Church of Lafayette, then a suburb of Jersey City. He next went to the Reformed Church of Fishkill, New York, and from there to

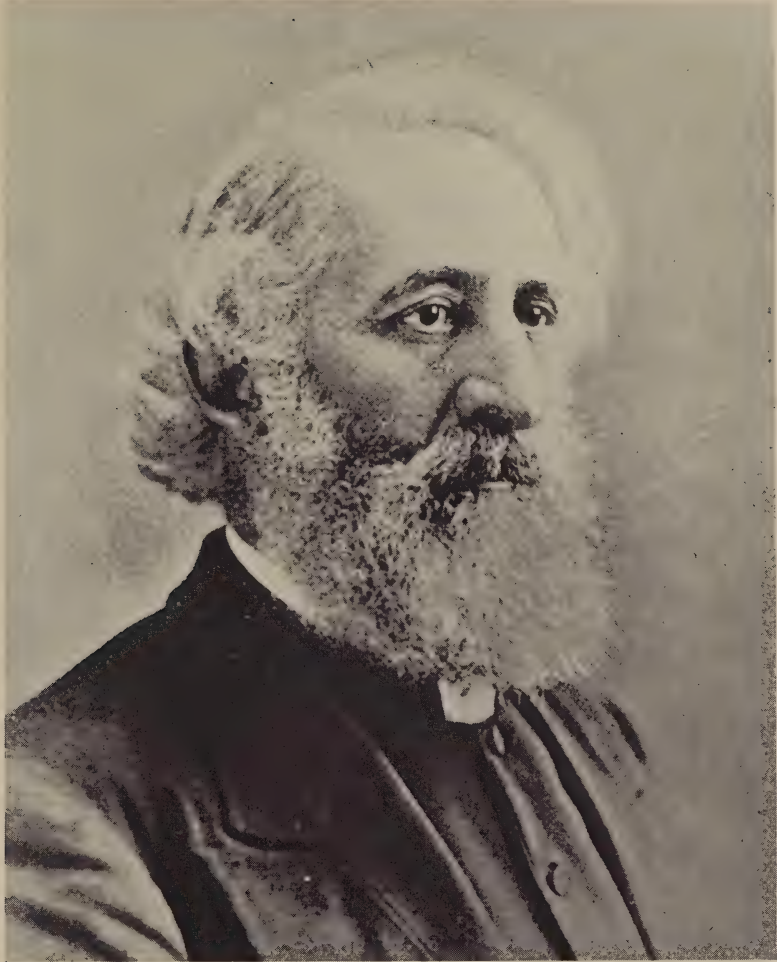
Montclair. A Newark paper of the time said:

"Dr. Berry's experience of nineteen years in the ministry, his well-known abilities and his invariable success in the several fields where he has labored, are a sufficient guarantee of success in his new field. These characteristics, together with his genial manners, are sure to prepare a hearty welcome from him among his Presbyterian brethren with whom he now casts his lot."

In Whittemore's History there is a detailed account of Dr. Berry and his ministry, from which we quote the following:

"An impromptu gathering took place at the close of his first year's pastorate, and he was presented with a purse of \$300 in gold. The surprise was complete and the response touching. He said that the year past had been a happy one with him, and that in his ministry he had never experienced so much kindness, nor spent a year so full of pleasant memories.

"Just previous to the coming of Dr. Berry, some eighty members had withdrawn to organize the First Congregational Church of Montclair, but notwithstanding this loss, the church prospered and there was a steady growth from year to year. During his pastorate of seventeen years—far exceeding that of any of his predecessors—532 persons were admitted to the church, 276 of whom on profession of faith, and there was a



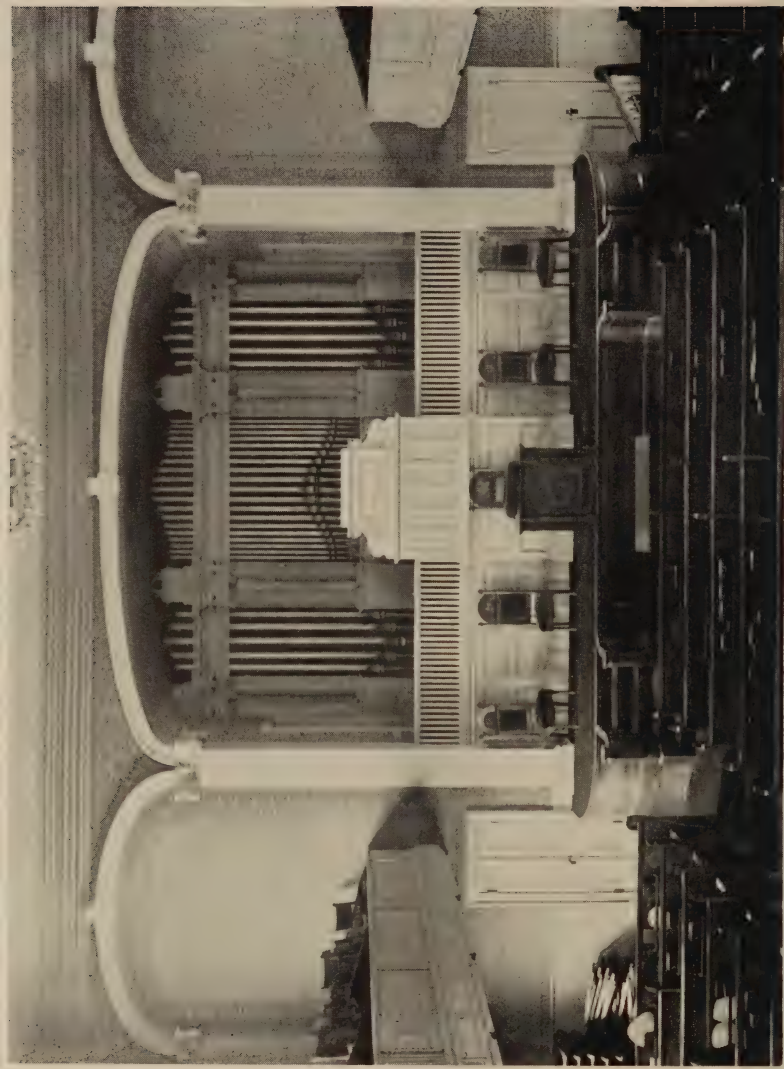
J. ROMEYN BERRY

Pastor of First Church
(1870-1887)

INTERIOR OF
"OLD FIRST"

After galleries were
added, in 1865, and
the organ installed,
1870.

—page 47



constant growth of spirituality among its members, an increase in the benevolent contributions, and an improved material and financial condition of the church. Nearly \$50,000 of the debt was liquidated, and the handsome chapel on Church Street was built during his ministration. An average of over \$14,000 per annum was raised for congregational and benevolent purposes, and during the last two years of his pastorate, 62 united with the church on confession of faith, and 36 by certificate.

"Just previous to his departure from Montclair, a large number of his fellow citizens signed the following request:

" 'Dear Sir: The undersigned citizens of Montclair, recognizing the value of your ministry in our community, and feeling that the whole town is indebted to you in ways it cannot repay; and believing that these sentiments are shared by many in all the churches, and among all classes, who would be gratified to have a public opportunity of expressing their love to you as a man, and their love for you as a minister, ask you to name some near day when they may meet you for the purpose of presenting, in some formal way, their tribute of affection and esteem. We feel that we cannot allow you to leave the place where you have labored so long and so efficiently, without carrying with you such assurances of ap-

preciation as we desire to express at such time and place as shall be most pleasing to you.'

"Dr. Berry, in his reply, thanked them for the affectionate suggestion, but stated that the nearness of his intended departure would preclude the opportunity for such a reception. Before his departure, the sum of \$5,000 was raised by his people and presented to him in token of their love for him and of their appreciation of his labors.

"Dr. Berry was a man of noble qualities, foremost in all that tended to benefit mankind. As a preacher, he was fervent and unwavering from the great truths which he expounded with the sole purpose to build up the Kingdom of God. In politics he was a staunch Republican. Personally, Dr. Berry was a kindly disposed gentleman, of commanding and dignified presence, and the attachment between him and his people was deep and lasting."

Dr. Berry passed away in Asbury Park, in 1891.

From the Session Records we gather other stray items of interest. In 1871, a plot of ground was purchased in Rosedale Cemetery, at a price of \$3,000 per acre. The old burying ground back of the church was abandoned, owing to the growing needs of the church and the community, and the bodies therein interred were removed to the new lot. The next year, the sum of \$10,000 was appropriated to build a parsonage on Church Street.

Mr. D. V. Harrison was chairman of this project. The pastor's salary was increased, this year, by \$500.

In 1877, it was officially resolved that "the thanks of this Society are tendered to our Pastor for the historical sermon delivered on the repairing of the church, and that a copy of the same be requested for publication." Unfortunately, the church books do not reveal a copy of this document, although it may have been reprinted in some local paper.

In 1878, a financial statement showed an indebtedness of \$22,000. This gradually increased during the next three years and, in June, 1881, the results of a campaign to clear the slate showed cash and deferred subscriptions to the amount of \$25,394. Dr. Berry gave \$1,000; and there were several other gifts of this amount. The Debt Committee were James R. Thompson, Thomas Russell, Abram Bussing, Hiram B. Littell, and John R. Livermore.

A personal touch is found in the minutes of June 4, 1883, wherein is recorded the death of James Crane. He had succeeded John Munn as Clerk of the Session, in 1862—the church having had but two such officers in its nearly half a century—and now had joined the silent roster. He was also one of the founders and, like Elder Munn, had served conscientiously as Clerk. The

Session adopted resolutions of respect in this tribute:

Mr. James Crane was a prominent man in this Church from its organization in 1837 to his death in December, 1882. He served it faithfully and well as a member of its Board of Trustees for many years. He was one of the building committee who superintended [*sic*] the erection of the present church edifice in 1854 and 1855. He performed with great credit to himself and to the entire satisfaction of the Society for a period of twenty-one years the duties of Stated Clerk of this Society. In his death the Society parts with one whose sterling worth and long usefulness has left an impress on its proceedings, for many years, and they would spread this feeble tribute on their minutes as their contribution to the memory of one whose name will live among us for years as a remembrance of all that is good and honorable.

Succeeding clerks were: Philip Doremus, who served until 1886; Theron Sandford, until 1887; Fred H. Harris, until 1889; and C. Wilbur Sandford, who continued until 1913.

Philip Doremus resigned to cast in his lot with a new church movement. In the early eighties a difference of opinion arose as to matters of church policy. It continued to grow until it became evident that the breach could not be healed. As a consequence, in the summer of 1886, a considerable group withdrew from Old First and, after the proper steps had been taken through Presby-

tery, organized the Trinity Presbyterian Church. The story of the new Society will be found in another chapter. It is a pleasure to record here, however, that the two churches dwelt in amity side by side; that each prospered; and that after a quarter of a century the two streams once more joined in a strong central current.

At this parting of the ways let us pause for a moment to consider a sturdy figure—a man whom we have frequently quoted in these pages—Philip Doremus. Through his father he linked up with the very beginnings of Montclair and its Presbyterian Church. Says Mr. Doremus: "Associated with Matthias Smith" (one of the church's founders mentioned earlier) "was my father, Peter Doremus, who withdrew from the firm in 1811, and started a general store on the site occupied for many years by his descendants. He also established a shoe manufacturing business later occupied by the Decker Building. He was interested in the business, educational and moral welfare of the town, and respected for his integrity of character. In his store he carried a heavy stock of general merchandise. Methods of business were quite different from the present. Families would occupy a full day purchasing supplies to carry them over several months, and the business was generally transacted in the Dutch language, which my father spoke fluently."

The son gives some amusing incidents and pen pictures of the old store, which stood almost directly across the street from the church. The store had been built, in 1811, "when the new turnpike was built"; it was inherited by Philip Doremus; and the business was carried on later by a nephew of the latter, W. Louis Doremus.

Many of the members of Trinity recall the benign figure of Philip Doremus. Quiet, devout, self-effacing, he was yet a mine of good humor and anecdote to those of us who were privileged to know him. Fortunately for Montclair, he was persuaded to put into book form his "Reminiscences," which has already taken its place as one of the valuable source books for future historians. This came out in 1908; and Philip Doremus passed on to his reward, December 30, 1910. A tablet to his memory is affixed to the walls of the Central Church—the edifice typifying a union which his earthly eyes missed seeing, but in which he would have rejoiced.

V

LATER YEARS OF THE "OLD FIRST"

THE last quarter of a century of "Old First"—as the venerable stone building standing at the Center came to be called—does not present many stirring events. Nevertheless, the record is one of quiet, continuing usefulness.

Following the resignation of Dr. Berry, the Rev. William F. Junkin, D.D., was called to the pulpit; the date, January 9, 1888. He remained as pastor until his death, April 9, 1900, and all sources indicate the eminent abilities of the man and the high esteem in which he was held.

Whittemore, who was a contemporary, devotes several pages in his history to Dr. Junkin's antecedents and career. He begins by saying:

"It was certainly a 'new departure' and an indication of the progressive spirit of its membership, for the First Church to call as pastor a man who from his youth had been identified with the people of the South, and was as much a Southern man in principle as though to the manor born. They made no mistake in their choice, however,

as results have proven. Dr. Junkin's work had been in a different field under different environments, but he readily adapted himself to his new field of labor, and found the people in hearty sympathy with him and ready to aid him in his work. The sketch of his life will be read with interest by those who have learned to love him as a man, and admire him as a preacher.

"Rev. William F. Junkin was born in Philadelphia, May 1st, 1831. He came of a sturdy lineage. His father, Rev. George Junkin, D.D., was a famous leader in the church of his day, and his father in turn was Col. Joseph Junkin, an officer in the Pennsylvania line during the Revolution. An old record says of Col. Junkin: 'His company, on the 7th of July, 1776, was on parade when a courier rode up with the news that the Declaration of Independence had been adopted. It was unanimously ratified on the spot. The company volunteered at once, and soon were ordered to Amboy, N. J., where they were employed in guarding the Court. Col. Junkin was severely wounded in the Battle of Brandywine. Having fainted from loss of blood, the enemy passed him by, thinking him dead. Night came on. A shower of rain revived him. He arose, and dreading to fall into the enemy's hands, he made his way across woods and fields and rejoined his command. A horse was procured for him, and

with a rope for a bridle, a knapsack stuffed with hay for a saddle, and wrapped in his bloody garments, he arrived at his home, ninety miles in three days.' "

After further details about the early Junkins, the writer continues:

"Dr. George Junkin was founder and president of Lafayette College; also president of Miami University, Ohio, and of Washington College, later Washington and Lee. He left his home in Lexington, Va., in 1861, because he 'would not live under any other flag than the Stars and Stripes.' William Finney was the youngest of eight children. His sister, Elinor, was the first wife of General T. J. (Stonewall) Jackson. Other members rose to eminence.

"William F. Junkin was graduated from Washington College, in 1851, and in theology at the Princeton Seminary, in 1854. His first pastorate was in the Falling Spring Church, one of the oldest and largest in the Valley of Virginia. Here he remained for thirteen years. Four of these years were during the Civil War. He volunteered in the Confederate Army, in 1861, serving under Generals Henry A. Wise and Robert E. Lee, in Western Virginia, and subsequently in the Army of Northern Virginia, as a private soldier, and officer, and volunteer chaplain. He was for a time Lieut. Colonel of Reserves. The permanent results

of his ministry in his charge of the old Falling Springs Church were a large increase in the membership and efficiency of the church, the erection of a beautiful manse, and the building of a large and handsome church. In 1868, he was called to the First Church of Danville, Ky. While there, his alma mater conferred on him the degree of D.D. At Danville, Dr. Junkin's influence and eloquence gave him a high position throughout the state. He was instrumental in founding the Central University of Kentucky, and for a time served as Chancellor. He was also Moderator of the Synod.

"From Kentucky he removed, in 1876, to Charleston, S. C., to become pastor of the Glebe Street Presbyterian Church. During his pastorate, this church united with the Central, the two taking the name of the Westminster Presbyterian Church. Dr. Junkin came to be held in high regard in Charleston, and when he left there—being compelled to do so by the shattered health of members of his family—the whole city united in expressions of esteem. After a few months' rest in his old Virginia home he was, greatly to his own surprise, asked to become the pastor of the First Church of Montclair.

"His force of character, faithful and able pulpit ministrations, his eloquence and zeal, have won him many friends and assigned him a place

of prominence and large influence in the community. The aggressive character of his church work has advanced the Presbyterian interest, adding a new and flourishing church and a most promising chapel to that denomination. The degree of LL.D. was conferred on him while in Montclair."

The "church" and the "chapel," to which Whittemore alludes near the close, were the Grace Presbyterian Church and the Cedar Street Chapel.

In connection with the founding of the Grace Church we note a very heartening sign. Old First and new Trinity were working side by side in this project. We find many other evidences of this fraternalism, as we follow the records. The honest differences of opinion which led to the separation were being rapidly forgotten.

The stories of the founding of these two churches in the North and the South sides of town are told in a later chapter.

Taking up again the story of Old First, we find in the annual report, dated June 2, 1890, that the budget figures totalled \$7,100. Of this, the pastor received \$4,000; the organist, \$350; the precen-tor, \$500; and the organ-blower, \$50. Attached to this is a long report from the trustees showing the advisability of selling some of the church's property on Bloomfield Avenue, in order to re-

duce floating indebtedness, and also to provide funds for the possible erection of a new church edifice. The report was signed by: Benjamin Carter, president; William Wallace, secretary; Arthur Horton, treasurer; and I. Seymour Crane, Andrew P. Morrison, and John Maxwell. It was then estimated that the grounds and buildings represented an outlay of \$85,000. The church at this time had 450 communicants.

After the committee for church erection had carefully canvassed the situation, the plan for a new structure was laid aside. When it was again taken up, a few years later, under brighter conditions—a re-united church organization—it was under a different name and on a different site.

Meanwhile, here is another significant item. In the minutes for November 8, 1898, "it was decided to extend a most cordial invitation to the congregation of Trinity Presbyterian Church to unite with us in all church services so long as their own church building may be unfitted for use, by reason of its proposed removal to a new site." For details of this, the reader is again referred to the chapter on that subject.

In the minutes of April 11, 1900, the death of the pastor, Dr. Junkin, on the 9th, is recorded. Fitting resolutions are spread upon the minutes of April 18. The funeral services were conducted by Dr. Orville Reed, of Trinity, and Dr. Amory H.

Bradford, of the First Congregational churches. In the interim until another pastor could be found, Dr. Reed acted as Moderator of the Session.

A member of First Church at that time told the present writer: "Dr. Junkin's pastorate was most successful. The faithful and convincing manner in which he presented the truths of the Bible, his broad sympathy, and the sweetness of his whole life were largely instrumental in leading many to Christ. His advice was always freely given. All who came within his influence learned to revere him."

Another member spoke appreciatively of the faithful sexton of First—William R. Green. For many years he was a familiar figure in and about the church.

On May 13, 1901, a meeting of the congregation was called, to choose a new pastor. Rev. Alexander McGaffin, of Brooklyn, New York, was unanimously elected, but after due consideration he declined the call.

In July and August of that year, union services were held with the Trinity Church, while Dr. Reed continued to act as Moderator of the First Church Session. The time was not yet ripe, however, for the reuniting of the two church bodies. It is reliably reported to the present writer that the self-effacing Dr. Reed worked quietly but

earnestly to bring this about, offering to resign his own charge to clear the way.

On September 17, 1901, a meeting of the First Church members resulted in the calling of Rev. Llewellyn Stover Fulmer, of Baltimore. He accepted and took charge on the first of November. He was the last minister to serve this church, resigning in 1913, when the two Presbyterian churches finally came together.

Dr. Fulmer was born at Durham, Bucks County, Pennsylvania, October 1, 1866. His boyhood was spent in Philadelphia, where he attended the city schools, and then the Eastburn Academy. He entered Princeton in 1885, obtaining his degree of B.A. in 1889. This was followed by a three years' course in the Princeton Theological Seminary. He was ordained and installed as pastor of the Abington (Pennsylvania) Presbyterian Church, in May, 1892; and in the fall of that year married Josephine Rusling, of Oak Lane, in the same state. They had two children, Laurence Rusling, and Raymond Stover.

The degree of Doctor of Divinity was conferred by Wooster (Ohio) College, about 1905. Dr. Fulmer went to the Lafayette Square Presbyterian Church, of Baltimore, Maryland, and from there came to Montclair, where he served for twelve years. He later went to the First Presby-

terian Church, of East Cleveland, Ohio. For several years he was in failing health before his death, on October 27, 1936. He was buried in Durham, Pennsylvania, his ancestral home.

Dr. Fulmer's relations with his people in Montclair during the twelve years of his pastorate were quiet and pleasant. He is spoken of as having been a good preacher, but a certain native diffidence prevented him from mingling freely with people in large gatherings. He was at his best in the smaller groups.

The church minutes show an active interest on the part of the officers, not only in church affairs, but also in outside work both at home and abroad. Grace Church was able in a few years to become self-sustaining; and finally reach absolute independence. The Cedar Avenue Chapel afterwards became the South Presbyterian Church. Old First also took an active interest in the work of the Italian Mission.

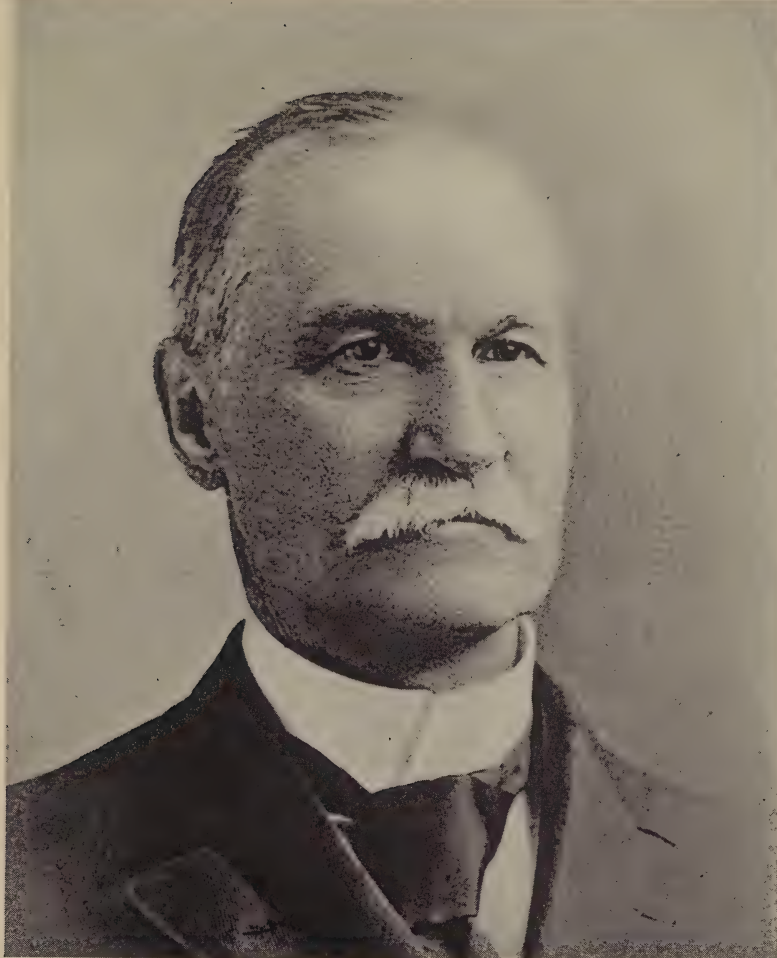
Its own membership grew but slowly. The records of the last annual meeting, held in April, 1913, show a membership of 547. The Bible School had an average attendance of 186. The budget amounted to \$14,970; the sum of \$10,555 being church expenses, the remainder, benevolences.

The ruling elders at this time were: Nolan R.

Best, Russell Carter, Daniel Demarest, M. H. Smith, Wilson W. Smith, C. Wilbur Sandford, James M. Speers, and Joseph Torrens.

Rumors of a possible merger with Trinity Church were rife. In a sermon to his people on Sunday morning, April 13, Dr. Fulmer had given notice of his intention of resigning, to "clear the way" for such action. However, no official notice of it was taken until a meeting of the Session, on October 1st. Then it was stated that the pastor had placed his resignation in the hands of the church, to take effect on November 1st, the twelfth anniversary of his pastorate. In the resolutions which followed, it was stated that "it is the earnest desire of this Session that the tie between pastor and people remain unbroken as long as the present church organization exists."

Meanwhile, a committee consisting of Nolan R. Best, C. Wilbur Sandford, Charles B. Sanders, James M. Speers, and John B. Wight, working with a similar committee from Trinity, presented its report, under date of September 29, 1913, "To The First Presbyterian Church of Montclair"—a printed document running to four pages—strongly urging union. Among other things, the report said that "all the members of your committee, and four of the five members of the Trinity committee, are strongly of the opinion that a union of the two churches will promote the



WILLIAM F. JUNKIN
Pastor of First Church
(1888-1900)



LLEWELLYN STOVER FULMER

Last Pastor of First Church
(1901-1913)

interests of Presbyterianism and of religion in Montclair. Neither of the two existing churches is large and the united church, with its increased numbers and increased financial strength, will put the Presbyterian Church in Montclair in a position to do its proper work better than it is being done under present conditions."

Earlier in the report a note had been struck sounding the doom of the famous old building in the Center. "It is the unanimous opinion of the members of your committee that the best interests of our church require that its place of worship shall be removed. The reasons for this, summarily stated, are that the present position has become exceedingly inconvenient for church worship on account of the noise of traffic upon Bloomfield Avenue. Furthermore, while this circumstance has rendered its site less useful for church purposes, the growth of traffic has made it more valuable for business purposes."

Of the further steps of union we shall speak in a later chapter. The merger was consummated on December 2, 1913. The records of Session close with an entry of November 26, 1913, where among other things is noted the death of Elder Wilson W. Smith, "a true Christian, loyal to his Lord and his Church," and one of "its most faithful members."

With the close of the year (1913) the doors of

Old First were shut. The mellow tones of its bell were hushed. For a few more years the dignified old building was to stand there, fronting its green, looking out as if in silent protest upon the busy community that was ready to throttle it. Gone long since were the village shops straggling down an untidy street. Gone the tannery and blacksmith shop. Gone the quiet ease and unconcern of a rural life. Instead, the old windows re-echoed the roar of motor cars, the sounding of impatient horns, the clang and clatter of street-cars. Old First was doomed even before a committee of its members pronounced its death sentence.

For a few more years it was to stand guard here at the crossroads of the town, a symbol of the past. Then the wreckers came and did their work. The brown stone was carted off. The little green itself must give way to a greedy city. The year was 1921. A solid business block and motion picture theater blotted out the last visible sign of Old First.

VI

PRESBYTERIAN OFFSHOOTS

AT this point we shall digress to speak in more detail about other churches and missions which had their origin in the Mother Church or its daughter, Trinity. The latter's story will be found in a succeeding chapter. The others include: Grace Church on the North; South Church; and the Italian Mission.

Grace Presbyterian Church

Very soon after Trinity became a separate society, it was felt that the large and steadily growing community to the North should have a Presbyterian church. First and Trinity were located side by side in the Center, and Montclair even then was demonstrating what a sprawling youngster it was getting to be. In the steps taken to set up a new church it is heartening to note that the two downtown societies were spiritually side by side.

In the year 1889, a collection was taken every Sunday evening in First Church for the new proj-

ect, and in the next year it began to take definite shape. A joint committee was placed in charge: Dr. Junkin and Elder Wilson W. Smith representing First; and Dr. Reed and Elder Philip Doremus, Trinity. After casting about for temporary quarters, their eyes hit upon the waiting-room of the Greenwood Lake Railroad station, at Walnut Street, and the officials of the road when approached consented to this use. Here, in 1890, the first services were held.

It may seem a bit ungracious to the hospitable railroad company, but we must point out that those historically inclined may (and do) still visit this spot—some of them daily. The Greenwood Lake road was swallowed up in the Erie, but the station at Walnut Street still stands!

Sunday afternoon, June 22, 1890, was the date of the first meeting. Both Dr. Junkin and Dr. Reed were present. On the following Sunday a Bible School was organized, with Henry A. Strohmeyer as superintendent. There were 18 teachers and 41 pupils—not a bad start. The school continued to meet in the station until the end of this year, 1890.

The choice of church location, as shown by later building, was bad. It was at the corner of Chestnut and Forest streets. The lot itself, however, was on a high point of land and seemed most desirable. It was the gift of Alfred J. Crane. Its

value was \$3,000. Here a chapel was built, and on January 19, 1891 dedicated. Both the ministers from the Center again officiated. The cost of the building was \$5,000.

In October, 1891, Rev. William Rutan was called as preacher; and on February 15, 1892, the society was formally organized as a separate church under the title of the Grace Presbyterian Church.

Succeeding ministers, while the church was in this location, were Edward P. Payson, George J. Becker, and Everett Lyon. From 1913 to 1919 the pulpit was filled by supply preachers. Despite the faithful work of ministers and flock, it became increasingly apparent that the church could not thrive in this location. The section immediately surrounding it had not built up desirably, and the trend of better residences was both to the north and east. A Presbyterian church had been established farther to the north. In the east, however, a new community in the neighborhood of Grove Street offered promising possibilities.

In 1919, a young minister, called in at first as supply, made such a favorable impression that, two years later, he was ordained as pastor. Rev. Willard Glenn Purdy was enthusiastic and dynamic and, better still, had a vision of what Grace Church might become. Five years after his coming (in 1924) the old chapel and site were aban-

doned, and a new plot was secured at the corner of Grove Street and Tuxedo Road. This section was building up rapidly with attractive homes, and the church literally grew with it.

A chapel had been built but, almost immediately, work was begun on a church building and when it was completed, two years later, the old auditorium was made into a Bible School and service room. The new church is a very handsome structure of rough stone set in quadrangle style. It was formally dedicated on December 12, 1926.

In the nearly twenty years of Mr. Purdy's ministry, the church grew from 79 members to 850. It had a Bible School of 465. Grace Church has already achieved a far-reaching service in this community and in the town itself.

It was inevitable that Mr. Purdy's energy and success should attract attention in other cities. In the spring of 1937, he was invited to go to the pulpit of the Central-First Presbyterian Church of Wilmington and in June he resigned from Grace Church to accept this call. He left an enviable record for his official labors, and also a rich heritage of friendship. Among other things, he was Chaplain of the downtown Masonic fraternity and the annual public religious services of the Knights Templar were held for several years in his church. All the Masonic bodies united in a farewell testimonial.

The South Church

At about the same time when a North church project was begun, similar activity was shown at the South. In the year 1889, Dr. Arthur F. Hawes and Mr. Paul Babcock made a survey of this territory for church purposes. They saw, what was a self-evident truth, that residents in this section had to go a long way to get to preaching services. We should remember that at this time the ubiquitous automobile had not yet made its appearance, and few owned carriages; so a walk of a mile or two was considerable, particularly in bad weather.

After a series of "cottage prayer meetings," a Sunday School was organized, in December of that year, with Mr. Babcock as superintendent. The members had the use of a small frame building on Cedar Avenue, which was then a public school. In the course of two years the numbers grew from 20 to 60, and better quarters were needed. With the aid of First Church, a chapel was undertaken and completed, in 1892, at a cost of \$3,000. Mr. Babcock was active in this drive, and two of his business associates contributed. They were John D. Rockefeller and Henry M. Flagler. An excellent plot of ground at the corner of Cedar Avenue and High Street, later moved to

Orange Road, was donated by Edmund C. Williams. It was sufficiently large for both chapel and manse.

The first services in the chapel were conducted by laymen; then the Rev. Rollin Sawyer, D.D., who lived in the vicinity, preached on Sunday evenings.

Rev. Charles B. Mitchell was called as pastor in 1900. He and Mrs. Mitchell gave the work new impetus during the five years of his ministry. Mr. Babcock gave up the charge of the Sunday School on account of ill health, and was succeeded by Andrew P. Morrison, who served for four years.

The next minister, who served from 1905 to 1913, was Rev. Thomas Morgan, a recent graduate of Princeton Seminary. He was succeeded by Rev. George B. Dunshee, who was then assistant pastor of the Second Presbyterian Church of Elizabeth. He was installed in December, 1913, and after five years resigned to take charge of a church in Mineola, Long Island.

The society at this time was known as the Cedar Avenue Presbyterian Church, and was still actively aided by First Church. Frequent references are found to it in the minutes of the Mother Church. This section of the town for some reason proved difficult for the implanting of a strong, self-sufficient church. The minister's salary was

not large—\$1,000 a year, with the use of a manse that had been built adjoining.

In 1915, the original chapel which had served for twenty-three years gave way to the building of a better church structure; and about this time the name was changed to the South Presbyterian Church. In 1918, Rev. Charles F. Aue, a graduate of Bloomfield Seminary, was called; he served until April, 1922.

Dr. Charles F. Craven took charge that same year. The active membership was still weak and the church financially embarrassed. To relieve the situation, Central Church agreed to the formation of a collegiate church. Under this procedure the affairs of South Church were administered by Central, and Dr. Craven was associate pastor, with his salary guaranteed by Central Church. Then collegiate relationship was dissolved by Presbytery, April 14, 1925, and South Church restored to independent status.

Dr. Craven was succeeded by Rev. G. Ogden Kirk, on April 1, 1928; being ordained, December 16. He came here from the Centenary Methodist Episcopal Church of Metuchen. He has served until the present time. During his ministry the membership has been increased by nearly 200. He has tried to build up a neighborhood church without emphasis upon denominationalism. The

sign greeting the passer-by is "The South Church." In addition to the usual work among young people, the church is thrown open to adults as well, for counsel and confession.

The church property today, at the corner of High Street and Orange Road, is well-kept. A frame parsonage flanks the church building, of frame and stucco. An air of hospitality pervades the whole. South Church has the opportunity of giving an ever-growing service to the community in the extreme southern end of Montclair and the adjacent section of East Orange.

The Church of Our Saviour

Work among the Italian Protestants of Montclair—still designated as "the Italian Mission"—had an interesting origin. It is told in such picturesque language by Miss Eleanor French, in a paper recently read before the Waldensian Society, that we are glad to be able to quote the opening paragraphs:

"It was probably forty years ago that the little town of Montclair decided the time had come to introduce city water. A group of one hundred Italians was engaged to do the necessary digging. There were few houses on Midland Avenue in those days, and so it happened that these men lived in quarters built on an open lot on this

street. In the evenings they built large bonfires and sang around them. Their voices could be heard blocks away, and people would come hurrying out of their houses and walk slowly up and down the street to enjoy the music.

"In Latin countries it is the custom to sing a hymn as the sun rises. These men were roused early and with pickaxes over their shoulders were ready to start out to walk to the place of their day's work at just about the time a crimson sun came over the horizon. Their leader was some unknown Caruso. In the hush of a newborn day rose that high tenor voice. Then a refrain in which all joined to the accompaniment of tramp, tramp, tramp of marching feet. The scene was dramatic, the music of rare beauty.

"It may be that this was the first time Montclair became Italian conscious. Soon a night school was opened, and a young Italian, a convert to Protestantism, was the leading spirit. The school was held in a small hall over a shop on Bloomfield Avenue. There was a good deal of outdoor work being carried on in these years throughout this part of the State, and men to do the digging were in demand. The next progressive step seems to have taken place when a few people mostly recruited from the old First Church offered Protestant services to the few Protestant Italians and their friends in this vicinity."

One of the first Montclair men to extend a helping hand to the Italians was John Campbell. From the outset until his last illness, for many years he was a prime mover. His death, in 1935, was a distinct loss to the Mission.

This work may be said to have formally begun in the fall of 1899, when a series of lectures with lantern slides were given by Rev. Francesco Pesatura, of Newark. The Mission was permanently organized in February, 1900, and it is interesting to note that some of its first meetings were held in the chapel of Grace Presbyterian Church, then also just getting under way.

On the first day of January, 1905, the Italian Mission was placed in charge of the Presbyterian churches of Montclair. Thereupon, representatives of the First, Trinity, and Grace churches—the minister and two laymen from each—met and organized a legal body known as the Italian Presbyterian Mission Board.

A lot was purchased and frame church built at the southeast corner of Glenridge Avenue and Grove Street. A bell was bought by the Italian members, which bore the inscription: "Prima Chiesa Presbyteriana Italiana, Montclair, N. J., 1905." The first service here was held on November 19, 1905, and the building was dedicated, April 29, 1906. This location at first seemed ideal, as it was near the large and rapidly growing Ital-

ian section of the town. But the yards of the Lackawanna Railroad were close by, and eventually a street viaduct to cross them left the little church below street level and almost swamped by the concrete street approach.

A new and very desirable plot of ground was bought, a few blocks to the north, on the southwest corner of Grove Street and Claremont Avenue. A "nest-egg" toward the new building fund was laid by, and the members looked forward hopefully to their new home. This has never been realized. Two outside events, among other things, have held them back. The first was the World War, the second, the depression of 1929 and thereafter.

Preaching services from the beginning have been held in both Italian and English. The following missionaries and ministers have aided in this work: Rev. F. Pesotivio, 1900; Prof. Alfio Minutilla, 1900; Rev. B. J. Collorti, 1905; Franz Tomic, 1906; Rev. J. Giardina, 1906-1912; Rev. Giacinto J. Reale, 1912-1927; Rev. John Tron, 1928 to the present time.

The church is known by its members as La Chiesa del Redentore, or, in English, the Church of Our Saviour. It has grown but slowly; the great bulk of Italians of course being Catholic. Yet in a quiet way it has done fine work. Miss French sums up the situation in these words:

"There are 6,000 Italians in Montclair. One-half of these have hardly any church connection worthy the name. This is very unfortunate for the people themselves and equally so for the town. To such the Italian Church offers an invitation, but it does not proselyte. This past year, the church has met its apportionment of expense. In fact, it went through the depression with only one family on relief. Another one applied, but soon found work and declined town aid. Their church membership is about 100. This number has not increased for several years. Some of the young people prefer to worship in churches where English is spoken exclusively; some have moved away; and with immigration restricted leaving few new families to come to Montclair, there may come a day when there is no longer any need to preach in Italian.

"The present minister is the Rev. John Tron, professor of modern languages in the Bloomfield Theological Seminary. He preaches, but the church visiting is carried on by his helper, Miss Marguerite Cairus. She is also in charge of the organizations that meet during the week. It is interesting to know that Mr. Tron is actually teaching Italian to Italians. In their haste to become Americans they fail to make a point of learning their mother tongue, and are foregoing their birthright to Italian literature and culture.

Both Mr. Tron and Miss Cairus are Waldensians and are justly proud of their splendid heritage." Mr. Tron is a native Italian, a graduate of the University of Genoa, later receiving the degree of M.A. from Columbia University in New York.

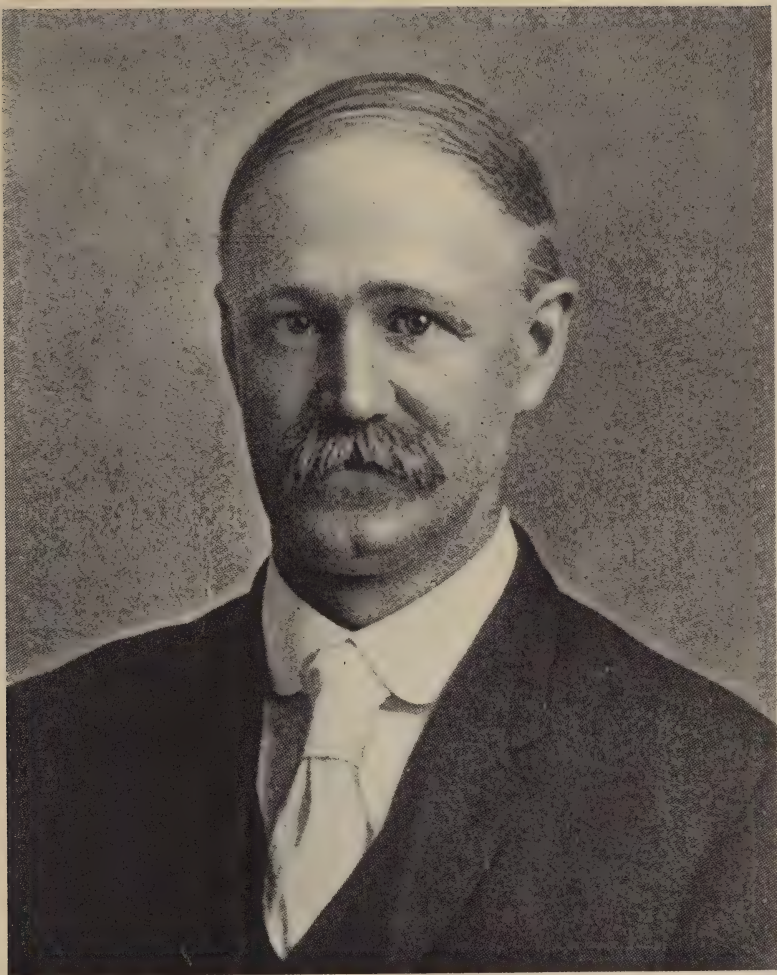
Various schemes have been tried to aid this work. Mention has been made of the Board organized under the three Presbyterian churches. About 1925, this was broadened into an inter-church movement, other bodies joining in being the First Congregational Church, the Baptist Church, the Methodist Church, the South Church, and the Union Congregational Church. The bulk of the work was still under the aegis of the Central Presbyterian Church, and the Italian Mission Board, in 1927, had the following members from Central: John Campbell, president; Arthur H. Young, vice-president; Thomas H. Craig, treasurer; Fred S. Goodman, Mrs. R. G. Goodman, Rev. E. M. Wylie. Representatives from co-operating churches were: A. B. Neil, secretary; H. D. Gillingham, Fred S. Hall, Miss Alice P. Howell, and Howard J. Stalker.

After Central Church went into its new home, in 1922, the Italian Church was given meeting quarters in the Church House, which they have occupied ever since. Here every Sunday morning at eleven, preaching service is held, the while that Central holds its own services in the church ad-

joining. The first part of the Italian Church services is in English; the second in their native tongue. Frank G. Mason has aided actively in the Bible School work for several years.

At times the Italian members have been invited over into the main church to participate in services; and it is also thrown open to them for other rites. Many worthy names have been added to the rolls.

During the financial strain, other churches one by one dropped out of the sustaining board until today the work is practically the sole project of Central Church. The report at the annual meeting of the latter, in April, 1937, gives the present status: church members, 93; average attendance at Sunday service, 70; average attendance at Sunday School, 55; collections during preceding year from Italian congregation, \$526; received from endowments, etc., \$1,653; received from Central Church, \$2,500; total, \$4,679. The church still owns its plot of land on Grove Street at Claremont Avenue, and looks forward hopefully to the day when it can break ground for its own home.



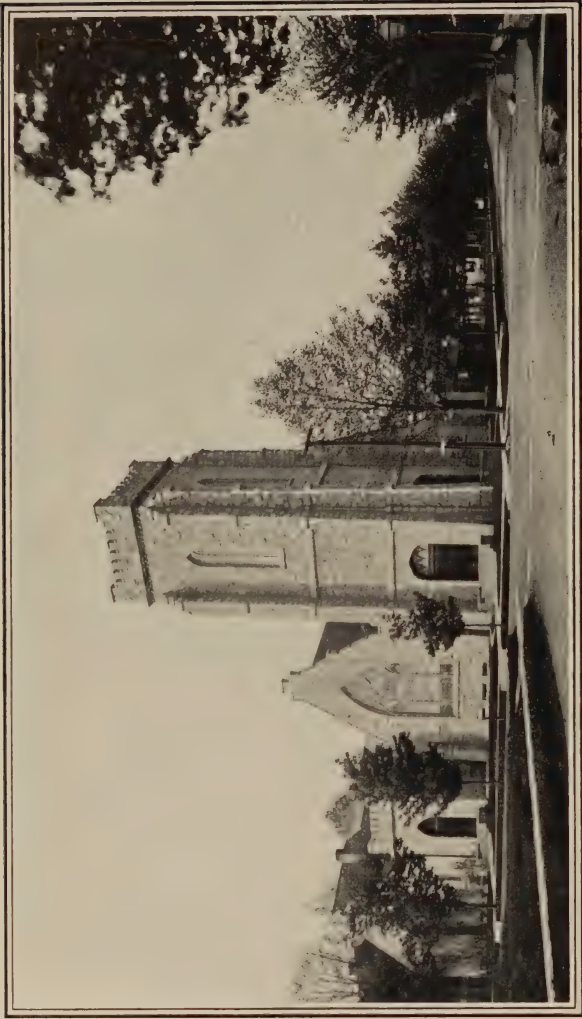
ORVILLE REED

The one pastor of Trinity
Church (1888-1913)

TRINITY PRES-
BYTERIAN CHURCH

Which stood at the north-
west corner of Midland and
Claremont Avenues. Dedi-
cated in 1905.

—page 91



VII

THE TRINITY PRESBYTERIAN CHURCH

MENTION has already been made of the causes which led to the formation of another Presbyterian church in the central district of Montclair. The story of the actual steps which led to this organization is clearly told in the Minute Book and in two or three small brochures which were issued later. The minutes for the first two years are in the bold, legible hand of Philip Doremus. We quote:

After several informal conferences at which the advisability of a second Presbyterian church in Montclair had been discussed, a meeting was held at the residence of Mr. D. V. Harrison, August 17, 1886, the following gentlemen being present: D. Vincent Harrison, Abraham Bussing, William L. Ludlam, Edward S. Smith, Robert G. Hutchinson, Dr. John J. H. Love, E. Augustus Smith, Charles B. Morris, and Philip Doremus . . . Messrs. Harrison and Doremus were appointed to prepare a petition to the Presbytery of Newark for the organization and secure the necessary signatures.

The wording of the petition is given and the story continues:

At a meeting held in the house of Mr. Harrison, Saturday evening, October 2nd, 1886, the Committee appointed to prepare a petition . . . reported. . . . October 9, 1886, a meeting was held at the residence of Mr. Robert G. Hutchinson on Fullerton Avenue. A large number of the petitioners for the organization were present.

Mr. Doremus reported that the Presbytery had granted the request. His minutes continue:

After some discussion it was agreed that we should be organized under the name, "Trinity Presbyterian Church of Montclair, New Jersey." That we should hold our first public service, October 17th, the Sabbath following the time of the organization. Service at 10½ ocl'k A. M., and 7½ ocl'k P. M. in Montclair Hall, which had been engaged from the Baptist Society who had control of the room. It was also agreed that we should hold a weekly prayer meeting on Friday evenings to commence at 8 ocl'k.

The organization service was held as per appointment in the old church [the First Church] in the evening of October 14th, 1886, under the management of the following commissioners from the Presbytery of Newark. Rev. D. R. Frazer, D.D., pastor of the First Presbyterian Church in Newark, who acted as chairman. Rev. J. R. Henderson from the Presbyterian Church in Lyons Farms, who was appointed secretary. Rev. J. R. Berry, D.D., pastor of the church in which the services were held. . . . The services were opened with prayer by Dr. Berry.

Trinity Church began its career with 58 members—all but one of these by certificate (mostly from the First Church), and one by profession of faith. The complete roster follows:

John J. H. Love, Frances J. Love, Edith Love, Philip Doremus, Hester A. Doremus, Carrie S. Doremus, Adah N. Doremus, Annette C. Goodell, S. C. G. Watkins, Mary Y. Watkins, Caroline Doremus, Martha M. Doremus, Mary K. Doremus, Julia N. French, Albert French, Josephine French, Caroline French, H. C. Dabney, D. Heber Baldwin, Effie K. Baldwin, Eveline P. Munn, Abbey M. Munn, Samuel C. Munn, William L. Ludlam, Anna R. Ludlam, Frances W. Priest, Martha B. Priest, S. Maud A. Priest, Daniel V. Harrison, Frances P. Harrison, Benjamin V. Harrison, Peter A. Tronson, M. Hattie Tronson, Samuel T. Stewart, Mary C. Stewart, Julia B. Douglass, Charlotte Isabel Bayles, Edward S. Smith, Arabella G. Smith, Charles B. Morris, Fannie L. Bacorn, Carrie A. Williams, Eliza M. Morris, Mary C. Meade, Harriet M. Meade, Abraham Bussing, Emma F. Bussing, Alice C. Bussing. All these were from the First Church.

From other churches were: Robert G. Hutchinson, Almira Hutchinson, Robert G. Hutchinson Jr., Clara B. Morris, Sarah Montayne, Alice Montayne, Ella O'Brien Munn, Elizabeth C. Mead, Sarah W. Walker. By profession of faith, Marie Marguerite Tronson.

At an election of elders, D. V. Harrison was elected for a term of three years, and Philip Doremus for two years. Dr. Francis L. Patton, pres-

ident of Princeton University, was secured as stated supply.

The Sabbath School was organized on the same day, and William L. Ludlam was made superintendent.

The new church worshipped in Montclair Hall only a short time. In February, 1887, it removed to a second-story room in the Pillsbury Building, later the site of the Crane Building. But the accommodations being inadequate here, the growing Society cast about for larger quarters of their own.

A fine plot of ground was secured on the corner of Church Street and Valley Road. It contained about one and one-quarter acres, now the site of the Public Library, and cost \$7,500. If the church had been equipped or minded to go into the real estate business, it could have made some money hereabouts in the next quarter of a century!

A frame chapel was speedily built fronting on Church Street. Its size was 40 by 68 feet; its seating capacity, 350; its cost including fittings, \$5,781. The entire cost of the property was therefore over \$13,000; and of this amount \$8,306 was subscribed. This for a church not yet a year old and with sixty-four members was "not so bad."

Trinity Church had only one pastor. He was

called, May 21, 1888, and installed, October 11 following, and served for twenty-five years until the two churches re-united. The church was most fortunate in its choice.

Rev. Orville Reed, Ph.D. was eminently fitted by background and experience for the work of building up a new church. He came of Puritan-Dutch stock, on his mother's side being descended from the Allens of Connecticut, and Abram Jacob Lansing, the founder of Lansingburg. He was the youngest of four sons, all of whom entered the ministry. He was a graduate of Yale, class of 1877, studying for the ministry in Union Theological Seminary. After two years there he was sent abroad to teach in Robert College, Constantinople, where he worked for three years; then returned in 1883 to take further class work in Auburn Seminary, where he was graduated in the next spring. His first ministerial work was in Springfield, Massachusetts, where he had charge of two mission chapels connected with the Congregational Church.

Dr. Reed early endeared himself not merely to the members of his own flock but to the town at large. He was of quiet but singularly winning personality. One could never doubt his sincerity or inherent loyalty and friendship. Not a pulpit orator, he had yet a remarkably effective manner of discourse; it was more like one friend talking

directly to another. This quality made his work as pastor no less successful; into each and every home he was welcomed as a personal friend. His work for civic betterment was likewise effective. He soon became identified with the town activities of this nature, where his wise counsels were welcomed.

Himself keenly interested in Missions, it was but natural that he should inspire his church to aid in this field. As early as 1890, we find Trinity Church supporting a Foreign Missionary pastor, Dr. A. C. Good, in Africa. Both Dr. Good and his wife were maintained there by freewill offerings. This missionary died in 1894, and Rev. Charles W. McCleary was sent to this field. When after eight years of service in the "Dark Continent" he passed on to his reward, his widow, Mrs. McCleary, took up the charge, and has been for many years up to the present time, a most devoted and effective missionary.

On November 5, 1888, the Eldership of Trinity was increased to five; the three new members being Abraham Bussing, Benjamin Strong and Edwin Ferris.

Benjamin Strong succeeded Mr. Doremus as Clerk of the Session, and from his records we find among other things a statement of the growth of the church in the first ten years. In March, 1896, he reports to the Presbytery a total membership

of 184; a Sunday School of 134; and a budget of \$7,304—congregational expenses being \$5,001.

In the fall of 1898, the chapel on Church Street was found overcrowded and a new church a necessity. It was decided to sell the plot and move a few blocks northward. Being almost contiguous to the First Church did not seem to be a healthy condition for either of the societies; and the field to the north was virgin soil. A desirable tract of land lying at the intersection of Midland and Claremont avenues was purchased, and the chapel itself was removed to that location. It was to be used until the new edifice should be completed adjoining it.

The plans called for a building of light gray stone, with the old chapel adjoining it at the west so placed as to be used as a school and recreational room, with sliding doors on the church side permitting the two to be thrown together for an enlarged auditorium.

Ground was broken for the new building on May 2, 1904, and the corner-stone laid on July 29th following. On October 15, 1905, the handsome church with its square central tower was dedicated. The pastor's dedicatory sermon with other pertinent facts is still preserved in a small printed "Manual Number 3." Dr. Reed succinctly sums up the past progress and says:

"With deepest interest, with prayer and

thanksgiving, we have watched the walls rising steadily, solidly—the noble tower grandly dominating all—a structure that shall stand for ‘Christ and Him Crucified’ long years after we all have departed unto the worship and service of the Church on High!

“The gifts of this people have been joyful, willing offerings—and most generous. Great sacrifice has been made in order that we might consummate the work which God has given us here to do.

“On last thanksgiving Sabbath, the pastor was permitted to announce the gift by two members of \$4,000 for a new organ.

“The ladies have worked devotedly and unceasingly, raising the money necessary for the furnishing—and giving personal attention to the work, through days and nights, to a degree unknown and unrealized by most of us.

“Our Young People have shown very substantial evidence of their interest and love—the Senior Society furnishing the Pulpit and the Juniors the Communion Table and plates for the offering. All have had a part—the Children of our Bible School giving, by the weekly systematic method, to the Building Fund.

“And there have been kind friends outside of our membership, who are one with us in spirit, and have helped us greatly by their gifts. One

friend, especially, has by his sympathy and most generous contributions—at the beginning and now at the end—put new hope within our hearts and given new strength to our hands!

“And now I have a great privilege—the joyful and good news to tell you—that God has crowned our final effort with success.

“Upon the authority of our Board of Trustees, I may announce that the money necessary for the erection of this building has all been pledged! That for all liabilities we have corresponding assets—that the account balances, and today we dedicate this church to God practically free and clear! . . . Three weeks ago, you were asked for \$21,000 to close up the account. The amount is pledged!”

Trinity Church at this time was not quite twenty years old. It had a membership of 317. Its budget totalled about \$12,000, and it was supporting home and foreign missions to the extent of nearly \$2,000. The summary for the first nineteen years shows that the Society had raised a grand total of \$149,000 for congregational purposes; and \$42,000 for missions and benevolences. This was exclusive of property. “And for these latter—land, chapel and church—in actual cash paid thus far—there has come, as the willing offering of this people, \$40,000, making a total of \$186,000. And with that which has now

been pledged, mounting up to the sum of over \$200,000. The little company setting forth upon this great undertaking on that memorable night—October 14, 1886—nineteen years ago, consisted of fifty-eight members.” The good pastor had indeed cause for thanks.

Of the charter members, only nine had died. One of these was one whose name frequently appears in all records of the town of Montclair. In the words of Dr. Reed: “Dr. Love’s name, character and life are enshrined in the memory of this community and ever recalled with deepest affection by the membership of this church.”

Dr. John J. H. Love came to Montclair as a young man just prior to the Civil War, starting out for himself in the practise of medicine. Philip Doremus gives an interesting account of his own interview with him, in which he pointed out possible difficulties—only to be met with the young physician’s quiet rejoinder, “I have decided to practise in Montclair.” It was a fortunate day for the town when he made this decision. He came to be regarded as one of its leading citizens—dividing honors with Dr. Bradford, possibly, as “the” leading citizen. Dr. Watkins, in his “Reminiscences” also pays tribute to him in these words: *

“On Tuesday evening, April 16, 1895, in the hall of the Montclair Club House there was given

* “Reminiscences of Montclair.” S. C. G. Watkins. 1929.

in honor of Dr. Love a beautiful banquet where 154 of the most prominent men of the town attended and honored themselves by doing honor to him at this, the greatest testimonial ever given to an individual in Montclair, to commemorate his fortieth year of active work in the town. There were many prominent men from out of town, and among the speakers were General Horace Porter, representing the army" (Dr. Love had served in the War); "Governor Franklin Murphy, representing the statesmen of New Jersey . . . and others representing the town, and giving testimony to Dr. Love's real worth as a soldier, a physician, a townsman, and a friend. July 30, 1897, while attending a charity patient, the doctor died while in action, which caused the greatest sorrow to the community that any one's death ever caused in this town."

Dr. Love's death preceded by only a few months that of another prominent citizen, Colonel Frederick H. Harris. He had remained with the "Old First" when the separation had occurred, and he served as Clerk of the Session. He was an attorney and had lived in Montclair nearly all his life. He served with distinction in the War, organizing a company of volunteers, of which he was made captain. The town presented him with a handsome sword at the time. By the close of the War he had risen to the rank of lieutenant-

colonel. His honorary title of "general" was from the state. He was president of an insurance company in Newark at the time of his death, in March, 1899.

The names of these two distinguished citizens are linked together in a note in the Sixtieth Anniversary Edition of *The Montclair Times*, as follows:

"On July 4, 1876, Montclair residents celebrated the centennial of American independence. General Fred. H. Harris, veteran of the Civil War, wrote a historical sketch, which Dr. John J. H. Love, also a Civil War veteran, read at the ceremonies. The sketch, Montclair's first official history, so far as can be ascertained, was published in book form five years later." * *The Times* reprinted this historical sketch in full.

Reverting to the story of Trinity, little remains to be chronicled. Orville Reed served faithfully and well as pastor for twenty-five years. Then at his own request, he was permitted to retire. For one reason, he was not a robust man and his labors had been severe. For another, his heart had always been in Missions. He had been offered a position with the Board of Foreign Missions, of the Presbyterian Church, which he accepted. His resignation from Trinity took effect, December

* "Historical Sketch of Montclair." Frederick H. Harris. 1881.

18, 1912. On the preceding Sabbath he had read his letter of resignation, which contained these words:

"It is now nearly twenty-five years since, at this Communion Table, I accepted your call to be pastor of Trinity Church. These have been years of close fellowship, of growing, deepening love, years of blessing under Our Father's good hand upon us. We have had joys and sorrows together and these, the deepest experiences of life, have drawn us close to each other. I love you as my people—this my only church, I privileged to be its first and only pastor. . . . A call has come to me from our Board of Foreign Missions, offering the position of Assistant Secretary. I feel that I should accept. . . . The future of this church is of vital concern to me. Trinity Church is a part of my life, as no other church on earth can ever be."

Sunday, June 8, 1913, marking the farewell services, will always be remembered by those who attended. It was a "Red Letter Day" in the church, deeply affecting to all. Many gifts and tributes of affection were given to Dr. Reed, and to Mrs. Reed, who was an integral part of his pastoral work. The family soon after removed to New York City, where Dr. Reed took up his new duties in the Fifth Avenue office. He went to his

higher reward, in 1927, at the age of seventy-three. A bronze tablet to his memory is on the wall of Central Church.

In the years 1912 and 1913, informal discussions had been carried on between First and Trinity, looking toward reunion. As one of the elders said to the present writer: "It seemed a shame to witness the spectacle, Sunday after Sunday, of one stream of good Presbyterians going one way, and another, another. They belonged under the same roof. Any differences of opinion which had separated them at the outset had long since disappeared."

However, another equally earnest elder from the other side said to me: "The Trinity worshippers gave up their valuable location on Church Street to avoid this conflict of interests and to give Old First free rein on the South Side. Trinity felt that it could do a pioneer service in the fast-growing North End—and it did. There was really very little overlapping. Some honestly preferred a smaller church; they felt that it gave opportunity for better work. For others the natural hesitation arose from blending two elements so long diverse."

A special committee to work out details of consolidation had been appointed by Old First, whose names given earlier are repeated: Nolan R.

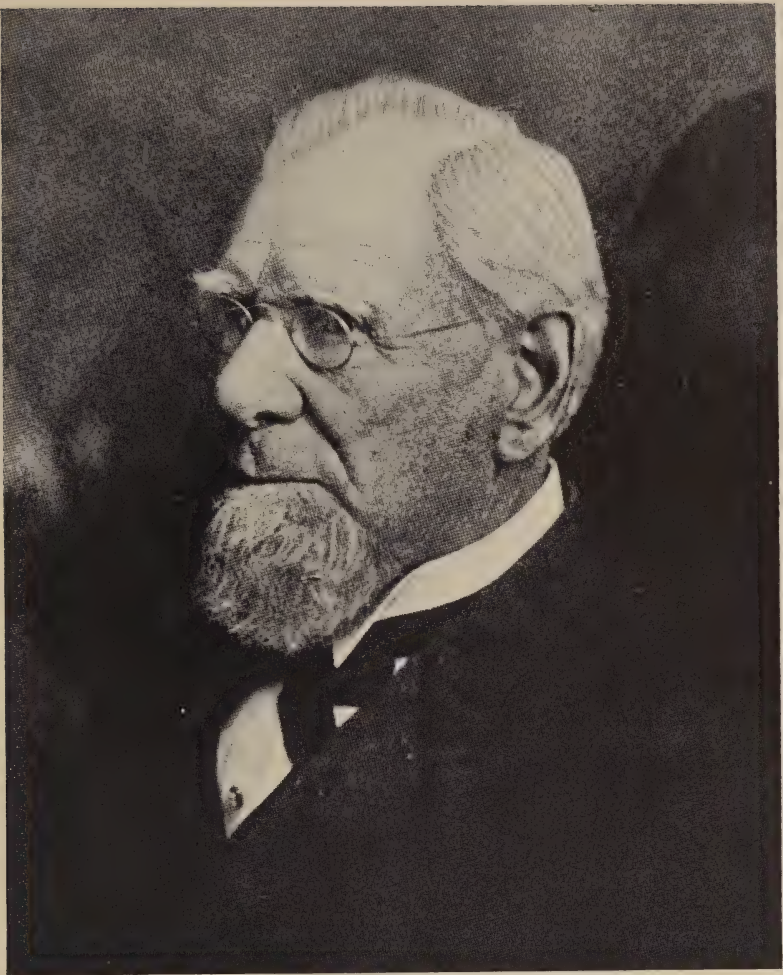
Best, C. Wilbur Sandford, Charles B. Sanders, James M. Speers, and John B. Wight. The members from Trinity were: E. A. Smith, delegate of the Session; C. W. Williams, president of the Board of Trustees; Benjamin V. Harrison, Thomas H. Craig, and Junius Smith. Mr. Speers, at whose home some informal conferences had been held, was made Chairman.

A meeting of Trinity Church and congregation was held on November 10, 1913, Rev. Robert Barbour acting as Moderator. The first vote for the union tabulated 90 ayes, 13 nays, 8 blank. Some still held back from motives indicated above, and the further questions as to the name of the new church and its location. The Committee from First had recommended the abandoning of their own site at the Center, because of its cramped boundaries and the constantly increasing noise of traffic. They inclined to the continued occupancy of the present Trinity corner, it being very nearly the geographical center of the town.

Another suggestion which for a long time held favor was that, not one, but two church edifices be erected,—one at the Trinity site, and the other a half mile or more to the north. This scheme was finally abandoned as impracticable. For the time being it was decided that the united church

should worship in the Trinity building, while another committee took up the question of future location.

Final details of the merger on the part of both churches were worked out on December 2, 1913. With this action, Old First and Trinity passed into history. In their stead came THE CENTRAL PRESBYTERIAN CHURCH, OF MONTCLAIR, NEW JERSEY.



PHILIP DOREMUS

Elder in First and Trinity Churches, and for many years Superintendent of Bible School



PORTICO OF CENTRAL CHURCH

A winter scene

VIII

THE CENTRAL PRESBYTERIAN CHURCH

IN accordance with an agreement entered into by First and Trinity, all the officers of both churches so far as practicable were to hold their respective positions until April 1, 1914.

The significant date of union was Tuesday, December 2, 1913, when the Sessions of the two churches met in Trinity chapel, to consummate this union. Rev. Robert Barbour was Moderator. The elders forming the new Session were: Frederick H. Amerman, Nolan R. Best, Francis A. Board, Russell Carter, William Clubb, William H. Cook, Daniel Demarest, Frederick S. Goodman, Levi W. Halsey, D. Vincent Harrison, C. Wilbur Sandford, A. O. Schoonmaker, E. Augustus Smith, Malcolm H. Smith,* James M. Speers, Joseph Torrens, and Frederick K. Vreeland.

Joseph Torrens was elected Clerk, and almost all the first Record Book extending to April,

* Malcolm H. Smith died, January 8, 1914. Resolutions of respect point to his high character and twenty-five years' service as elder in First Church.

1917, with clear and comprehensive data, is in his handwriting.

The matter of securing a pastor was one of the first things discussed at this first meeting, and a Pastoral Committee was appointed. Two other interesting items are as follows:

"It was moved that the Rev. Orville Reed, Ph.D. be invited to assist the Rev. Llewellyn S. Fulmer, D.D. at the communion service, Sunday morning, December 7, 1913." Dr. Reed was unable to be present, however.

"A resolution was passed that the Board of Trustees be requested to arrange for the continuance of the ringing of the bell in the First Church building for all services to be held in the Central Presbyterian Church."

The Trustees of First had been: John B. Wight, president; Harry M. Best, William M. Ramsey, Charles B. Sanders, James H. Slocum, and James C. Stevens. Those of Trinity: Charles W. Williams, president; William Y. Bogle, Robert H. Cornish, Thomas H. Craig, Ralph T. Crane, W. Lou Doremus, Fred. R. Long, William L. Ludlam, and William T. Mills. The new Board included all the above, with Mr. Wight serving as president, and Mr. Williams as vice-president.

On Wednesday, December 3, the night following the joint meeting of the Sessions, the congregation assembled in Trinity Church to organize

the new church. On the rostrum was a distinguished group of clergymen, headed by Rev. Wilbur Y. Chapman, D.D. Both morning and evening services were held, the following Sunday.

The united flock numbered 927 souls—almost equally divided between the two churches: 492 came from First, and 435 from Trinity.

Both the old churches had maintained an active work in Missions, and the united society certainly shows an impressive list of such interests at this time. The complete record is worth noting.

Missions at Home included: Miss Elizabeth G. Brown, head of a mountaineers' school at Rock Creek, Tennessee; the Spring Street Neighborhood House, in New York City; and the Presbyterian Italian Mission, in Montclair.

Work abroad included: the support of Rev. Alfred William Moore, in Etah, India (a First Church project); Mrs. Alice Carter Gleysteen in Peking, China (she being "a child of the First Church"); and the following three Trinity interests—Mrs. C. W. McCleary in Elat Station, West Africa; Dr. and Mrs. Robert W. Carter in the Philippines; and Thomas F. Carter in China.

The Pastoral Committee had been actively at work and, on February 16, 1914, recommended the calling of Rev. Edmund Melville Wylie, of Delaware, Ohio, to the pulpit. On the evening of March 4, a congregational meeting was held, with

Rev. Robert Barbour as Moderator, at which time the call was extended to Mr. Wylie by a practically unanimous vote. The salary was to be \$5,000 per annum, with two months' vacation, free use of the manse, and services of a secretary.

Mr. Wylie, who had visited the church a few weeks earlier and made a very favorable impression, accepted the call and took up his duties, May 3rd. He was formally installed on the evening of June 3rd, Dr. Wilbur Y. Chapman acting as Moderator.

Edmund Melville Wylie was born in Coulterville, Illinois, July 23, 1877, his birthplace being a mining town. In his infancy his parents removed to Alexandria, Minnesota, where his father conducted a general merchandising business. The family again removed, when Edmund was eleven, to Drayton, North Dakota. "For a few years," he says, "I had the experience of schooling in an old log cabin school. The principal was a Canadian and very much the English type of master. He taught the three 'R's,' but put as much emphasis on the rod as on the two subject matters. At thirteen I entered high school, graduating before I was seventeen. The first two years of college were spent at Hamline University, St. Paul. The last two were at the University of Denver, where I graduated in 1898, taking my Master's

degree in 1899. After six months on the Pacific Coast, spent mostly at Los Angeles, I went to Boston for my preparation for the ministry, graduating from the Boston University School of Theology in 1902. I was called to the pastorate of the Second Congregational Church in Beverly, Massachusetts."

Mr. Wylie's second pulpit was that of the Woodland Avenue Presbyterian Church, of Cleveland, Ohio, where he served from November, 1904, to January, 1910. The succeeding four years were spent in the First Presbyterian Church, of Delaware, Ohio; and, early in 1914, he accepted the call to Central Church.

While serving his first charge at Beverly, Mr. Wylie was married to Edna H. Edwards, of Minneapolis. By this union there were three children, Philip, Max, and Verona. Both sons showed literary promise, Philip winning fame as a novelist. Mrs. Wylie died, in 1910. The next year, Mr. Wylie married Wilmina Kiskaddon, of Grove City, Pennsylvania. A son, Edmund, and daughter, Margaret, were born to them. In 1919, while on a visit to relatives in North Dakota, Mrs. Wylie suddenly died after a minor operation. The news came as a great shock, not only to the family, but to all of the members of Central Church, to whom Mrs. Wylie had greatly endeared her-

self. When the new church was dedicated, the splendid organ was given by the women of the church as a memorial to her.

The records of the next years show the stimulus of the new pastor's spirit, as well as that of a vigorous, united church. Many were the activities—among the women, the young people with their various societies, the Bible School, and the official boards. With the outbreak of the World War, we find references to the devoted work of the women in the aid of relief agencies. The only note of complaint found at this time is that the walls of Trinity were far too limited to house all this work adequately; and soon a committee was at work seeking a new and larger site.

The Old First corner, as we have said before, was too small and the surroundings too noisy. The ancient edifice still stood there and it was destined to do its bit once more in the service of God, before being blotted out.

The First Congregational Church had been destroyed by fire, in March, 1914, and in their need for a shelter the people turned toward the old building in the Center which had formerly housed them before their own church was organized. It was at once given over to them and served their most pressing needs for the next two years, while their new building was in process of erection. A

very grateful letter of acknowledgment, dated April 30, 1916, is spread upon the minutes. It reads in part as follows:

"We have always felt that it was one of the most notable providences in our history that when our beloved edifice, sacred by many associations, precious beyond words, was destroyed by fire, the old church at the Town Center was standing vacant, but ready on the instant for occupancy. That to you became an opportunity for expressing your Christian kindness and affection, by putting the keys into our possession and giving it over for two years and more into our keeping, reveals the sweet spirit of Christian love toward us among you; and your generous action has woven more tightly the bonds of fellowship between us. . . . You and we are as near akin as any families of Christian people could be. We rejoice in your prosperity and the fine promise of your future, and we hope soon to extend to you in your new church home, that is to be, such felicitations as you here express to us." It is signed by Charles S. Mills, the pastor.

The work of Central Church was found to embrace so wide a territory, that it was deemed advisable to obtain an assistant to the pastor. Mr. Ivar Hellstrom was called and accepted this post, taking up his duties on June 1, 1917.

This action was wiser than the church knew at the time, for within a few months Mr. Wylie was called away from the pulpit. With the entry of the United States into the World War, many demands were made upon churches everywhere. Relief corps were organized among the women; while workers in training camps and elsewhere were demanded from among the men. Mr. Wylie had been asked to go to a training camp in the South, as a Y.M.C.A. assistant. He was granted permission to take up this duty, and later he went abroad with an American contingent. He served the country for a year.*

In the interim, Mr. Hellstrom carried on the activities of the church, with the exception of the Sunday morning services. Visiting clergymen supplied this need. One who was heard in the next December and January, and always with delight, was Dr. Hugh Black.

Despite the pastor's absence and the pressure of war, the question of a new church was ever present. A Committee of Twelve, appointed in 1916, had been quietly at work. Its personnel was as follows: Frederick H. Amerman, William Y. Bogle, Robert H. Cornish, David McConaughy, Frederick K. Vreeland, Charles E. Francis, Levi W. Halsey, James M. Speers, Charles W. Wil-

* A Roll of Honor of the young men of the congregation who gave their lives in the War is affixed to the walls of Central Church.

liams, Thomas H. Craig, George S. Jellerson, and John B. Wight.

The Committee's task was not all plain sailing, by any means. There were those who wished to remain on the Trinity site; others who favored the two-church idea—one being in the Center, and the other to the north; and still others who thought that a "neutral" site would be preferable. For a time, sentiment swayed many toward the old corner at Bloomfield Avenue and Church Street; with a possible North Church in the offing. But it was realized that the latter church would possibly infringe upon Grace Church territory. When the North Church idea was finally abandoned, a vigorous protest was made by some of the leading women, in a signed document which is still on record.

Then, one by one, the members of the Committee abandoned the idea of a church at the Center, and the "neutral" idea prevailed. The dissident members of the congregation nearly all fell into line. The Committee finally selected a site at the corner of Park Street and Claremont Avenue—only a block to the east of Trinity—and as the other members of the congregation looked at this sightly and central corner plot with room enough for both a handsome church and a commodious church house, the verdict was "Well done!"

Mr. Wylie returned to his home duties at the end of 1918, with the close of the War, and in April, 1919, wrote a long pastoral letter outlining present progress and future needs of the church.

Mr. Hellstrom, his assistant, had also been absent. He had resigned, in August, 1918, to enlist in artillery service abroad. He returned to Central Church on the first of the following year and served for the next thirteen months, resigning his position, February 15, 1920, to enter the Department of Religious Education in the Interchurch World Movement. When this ambitious scheme of world federation collapsed, he became assistant pastor of the Munn Avenue Presbyterian Church in East Orange. Later he became Director of Religious Education in the new Riverside Church in New York, under Dr. Harry Emerson Fosdick. The latter, as is well known, was pastor of the First Baptist Church of Montclair before beginning his greater work in New York.

After Mr. Hellstrom's resignation, the Session decided that the next assistant should be designated Associate Pastor; and Rev. William Woodford Rock, who was of Australian stock, was called to this position, and accepted. The salary was \$2,500 a year. He was installed, October 27, 1920, and served most acceptably for the next five years. He resigned, December 1, 1925, to take

a pulpit of his own, in the First Congregational Church, North Adams, Massachusetts.

Mr. Rock was well liked by all the congregation, but particularly so by the young people, with whom his work chiefly lay. His humorous and pithy Sunday morning talks to them are still remembered. His coming brought a note of romance, as well, into the church. Serving as the church secretary was Miss Florence Cowell—herself efficient and popular. The young associate minister and the secretary necessarily had frequent conferences about church bulletins and other routine matters, and may have lingered to talk over matters more personal. The formal records give no hint of this, but the *Montclair Times* and the *Newark Evening News*, under date of December 19, 1922, announce the engagement of the young couple, with very good likenesses of them; and, the following June, the 21st, their marriage.

Meanwhile, work on the new church building at the corner of Park Street and Claremont Avenue was going steadily forward. Title had been taken, early in 1921, and on May 21 of that year the Trustees were empowered to proceed with construction of both the church and church house. The first shovel of earth was removed, September 17, 1921, and the corner-stones of both buildings laid, November 27. The completed

edifice was formally dedicated on October 15, 1922, with other special services continuing for an entire week.

At ten-thirty A. M. on the 15th, the Gloria Trumpeters stood in their white robes on the portals of the new church and from their long trumpets came the strains of the old Luther hymn, "A mighty fortress is our God." The doors were opened and the congregation filed in. Meanwhile, the ministers, Mr. Wylie and Mr. Rock, and the officers assembled at the old church, a block away, for a brief service, then marched in a body to the new one. In front they paused to sing two verses of the One Hundredth Psalm: "All people that on earth do dwell." Then they marched down the the aisles, while the congregation rose and joined them in singing the last two verses of the Psalm, beginning, "Oh, enter then his gates with praise."

Assisting the two ministers in the dedicatory service were: Rev. Giacinto J. Reale, of the Italian Mission, who read the Response of Consecration; Dr. Orville Reed, who read the Act of Dedication; and Dr. Cleland B. McAfee, of the McCormick Theological Seminary, who preached the sermon, his subject being, "The Glory of the House."

The dedication of the church house took place at three o'clock that afternoon; and a Young

People's Musical Service at eight o'clock concluded a busy day.

Monday the sixteenth was devoted to "a day of prayer and praise"—the church being open from seven in the morning to ten in the evening. Services began with a prayer meeting for business men, led by James M. Speers. On Tuesday there was an organ recital; on Wednesday, a neighborhood evening; on Thursday, a service for aged people in the afternoon and a Presbyterian evening at night; on Friday, a reception. Saturday was the "day of rest" in this consecration week, the following day witnessing the first communion service.

Central Church with its simple, Colonial lines and tall, graceful spire, had taken its rightful place in the community of churches. It was symbol of "a true Family of God, where in common devotion to the Master we will walk together in Ways of Christian service to Him, to one another, and to the world."

From the special bulletin printed for the week we quote in full the "Details of the New Edifice."

"The new church and church house comprise a group of buildings ranking in architectural beauty with the finest ecclesiastical structures in the United States. The church in its exterior embodies the most attractive features of the New England Colonial, while the interior possesses

those classical qualities of the Georgian churches of England, which relieve it of all severity and barrenness, while in no way detracting from the beauty of the Colonial simplicity.

"The slender spire tapers to a weather vane 185 feet above the ground. The portico with its six graceful Doric columns of Indiana limestone is surmounted by an artistic pediment. It is the opinion of experts that the architects have had remarkable success in preserving the Colonial style while designing a building that is at the same time equal to the more exacting requirements of the present day.

"The interior, while true to the Colonial spirit, is unique in treatment. A large vestibule with two stairways leading to the gallery, gives entrance to the auditorium. The austere severity of many Colonial churches is avoided by the use of piers inside the walls, carrying the gallery and extending above the gallery in the form of columns supporting a cornice from which the arched roof springs. This leaves the windows in a series of recesses between the columns. The gallery is hung from the piers and columns by a cantilever construction, and there is a clear view of the pulpit from every pew. The aisles, pulpit steps and floor of pulpit are laid with cork tiles. The brown, weathered ivory and pearl white of the interior finish in contrast with the deeper

tone of the mahogany pulpit, lectern and stalls produce an effect that is both beautiful and dignified in its simplicity.

"The church has a seating capacity of 600 on the ground floor and 340 in the gallery. The choir loft will accommodate forty singers. To right and left of the platform and below the choir loft are rooms for the ministers, the session, and the choir.

"The music of the church is enriched by a four manual Skinner organ comprising great, swell, choir and pedal organs, and at present 37 stops. There is provision for future solo and echo organs.

"The commodious church house of rough brick laid in antique style, while harmonizing with the dignified Colonial architecture of the church, is planned to meet the needs of the educational and social activities of modern church work. It has a wealth of equipment for religious instruction, for wholesome amusement, for recreation and exercise, for all the varied activities of the social life. A number of rooms of generous dimensions capable of division into individual class rooms, provide accommodation for a school of at least a thousand scholars.

"Among the gifts are the pulpit, the communion table, the baptismal font, and a number of beautiful furnishings for the Women's Guild Room, and the Men's Room."

The organ above mentioned was the gift of the

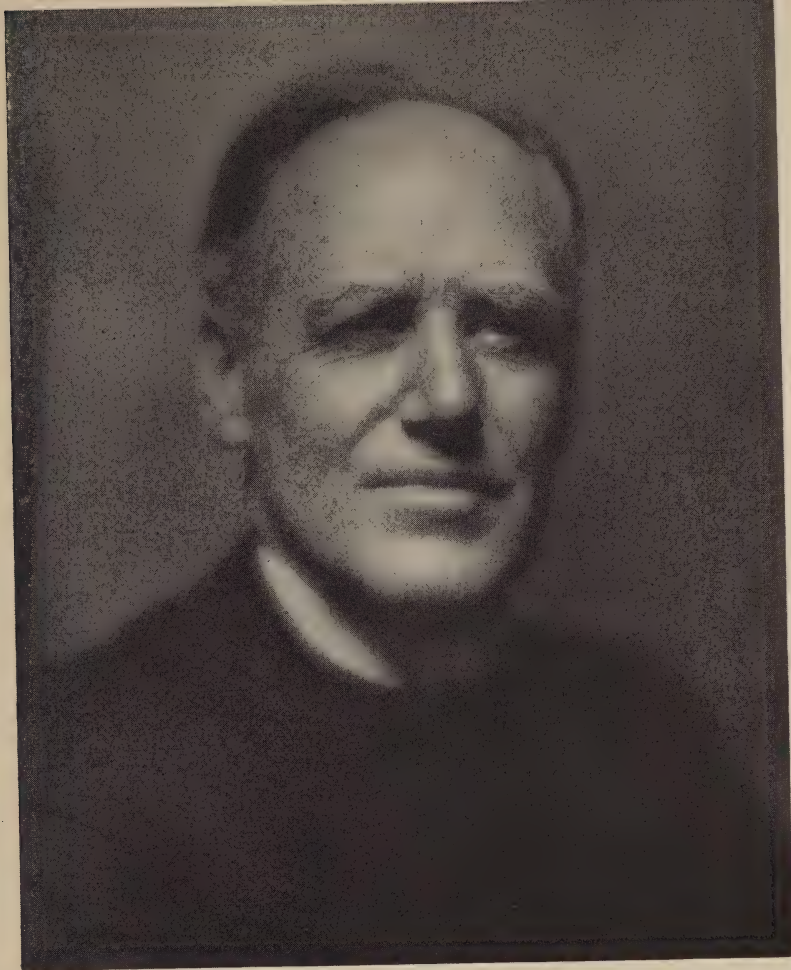
women of the church, in memory of Mrs. Wylie.

The music at this time was in charge of Gottfried H. Federlein, organist, with a quartet of paid singers. A few years later this was to give way to a chorus, for which abundant room had been provided in the choir loft.

In the list of officials of the church at this important time, we note that Benjamin V. Harrison was chairman of the Building Committee; Russell Carter, vice-chairman, and Harry M. Best, secretary. James P. Gardner was Clerk of the Session, and Francis A. Board, treasurer. Erdman B. Foth was chairman of the Board of Deacons, Durrell I. Tuttle, secretary, and Murray C. Kiggins, treasurer. John B. Wight was president of the Board of Trustees, Richard T. Greene, vice-president, Frederic D. Bell, secretary, Ralph T. Crane, treasurer, and Blanche H. Crane, assistant treasurer. Nor must we overlook the name at the bottom of the page—John E. Peterson, sexton—faithful John!

The new church and church house, with grounds, represented an outlay of about \$439,600. A manse at Number 66 Park Street was valued at about \$30,000—making a total investment of nearly half a million dollars—a far cry indeed from the little remodelled schoolhouse at the Center, some eighty years before!

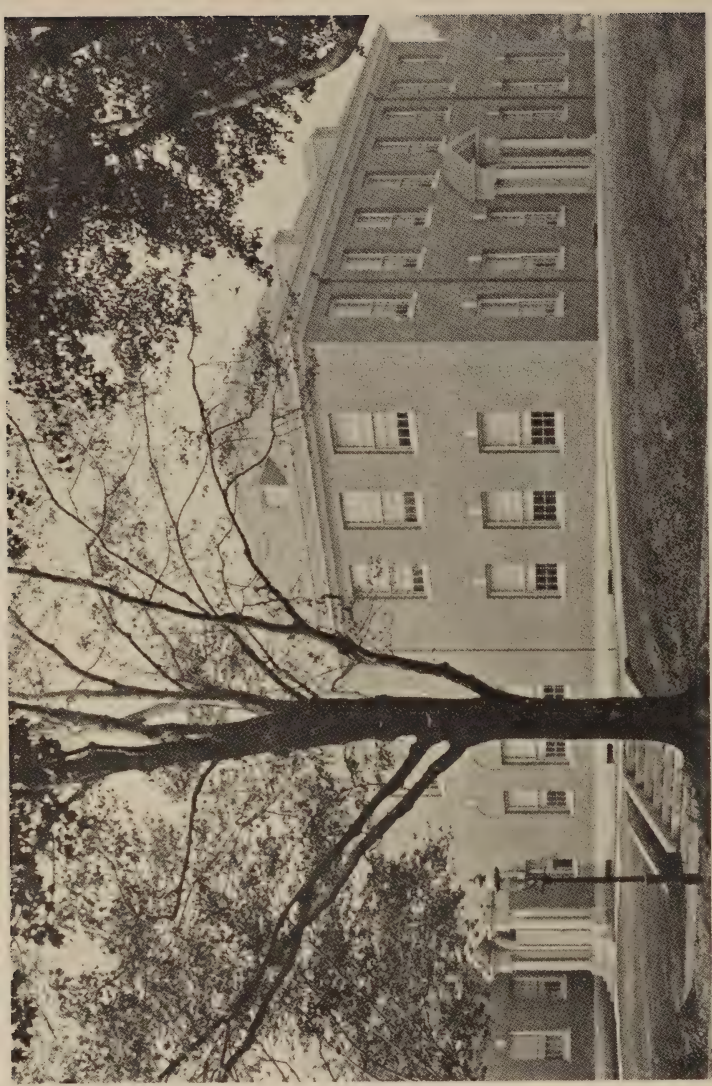
Of the personal sacrifices of the people, from



EDMUND MELVILLE WYLIE
Pastor of Central Church
(1914-1931)

CENTRAL
CHURCH
HOUSE

—page 115



the ministers down, to make this splendid new building possible, we will not particularize. All who read this and have been in such campaigns can supply the details. It must suffice to say that a very large part of the sums necessary was raised at the time, and that, ten years later, there remained a mortgage of \$44,000, or less than ten per cent of the investment.

Nor had outside work been neglected or forgotten. Witness the following directory of outside activities, also taken from the dedicatory bulletin:

THE ITALIAN MISSION

Giacinto J. Reale, *Minister*
Adelina Filandino, *Visitor*

Deacons

Michele Bartolo	Canio Russo
Mrs. Filomena Caponigro	Rose Russo
Michele Freda	Ciro Vigorita

MISSIONARIES

Miss F. Elizabeth Harris, Dry Creek, West Virginia
Mrs. C. W. McCleary, Elat Station, West Africa
Rev. and Mrs. Alfred William Moore, Mainpuri, India

MEMBERS ENGAGED IN MISSION WORK

Rev. Thomas F. Carter, Nanhsuchou, China
Dr. Edward Mills Dodd, Tabriz, Persia
Peter Carter Speers, Lahore, India
John L. Mott, Nagpur, India

James M. Speers, Jr., Nanking, China

Dr. and Mrs. William S. Dodd, Konia, Turkey

Marjorie C. Geary, Czecho-Slovakia

Dr. Wilson Farnsworth Dodd, Constantinople, Turkey

IX

IN THE NEW CHURCH HOME

THE new church and church house, on one of the most central sites of Montclair, were busy hives of activity from the day they opened their doors. The two were humorously called, by Mr. Wylie, a "factory"—the church being the spiritual dynamo supplying the power; and the church house turning out the work. Every day and almost every night, the doors of the latter have been open, and not alone for work but also for wholesome play. The young people have been encouraged to look upon it as a recreational center. The gymnasium has given opportunity for basket ball, badminton, and other games. Evening parties and dancing have likewise been part of the modern program—an innovation which the stern fathers and mothers of a century ago would have frowned upon.

The Old First building was demolished, while the new structure was being erected. In the year 1922, a motion picture theater and business block took over the historic site, and another of the

town's old landmarks had given way to modern progress. The next year, the Trinity property on Midland Avenue was disposed of, and these buildings were taken down. Two dwellings were erected and "the place thereof knew it no more"—except in the memories of those of us who still look back to Old Trinity with affection.

Although these properties were transferred, Central Church still had outside problems. One was that of the Italian Church, which is dealt with in another place. The other was that of the South Church. Unlike the church on the North—the Grace Presbyterian Church which had thrown off its swaddling clothes and was rapidly growing up into sturdy independence—the South Church had progressed little beyond the status of a mission.

In order to help them at this critical time, Central Church asked Presbytery (in October, 1922) to consolidate the two bodies into a collegiate church, "to be known as the Central Church of Montclair, authorized to maintain divine worship in both Central Church building at Park Street and Claremont Avenue, and in the South Church building at High Street and Orange Road." There was provision made that at the end of two or three years, the two bodies might have opportunity to consider continuing this union. The plan evidently was not found workable, for

in April, 1925, the collegiate relationship was dissolved.

It was at the close of this year that Mr. Rock resigned as associate pastor. He was succeeded by Rev. Frank W. Herriott, who served under the title of Minister of Education, paying especial attention to the activities of the young people. In the four years that Mr. Herriott spent at Central Church he made a very valuable contribution to the life and thought of this group, as well as the Bible School teachers and the younger parents of the church. His fine spirit, lovable personality, enthusiasm, and stimulating thinking made an abiding impression. His course with parents on religion in the home attracted the attention of religious leaders in New York, resulting in his accepting a position connected with Union Theological Seminary. He took up his duties there in October, 1929.

Charles E. Francis, who served at this time as Clerk of Session, brought in a pleasing improvement in the church records, for which future historians will rise up and call him blessed: he preserved the minutes in typewritten form. From his annual report dated March 31, 1927, we quote:

"On March 31st, 1926, the membership was 1,068. During the year, 29 were received upon profession of faith, 46 by certificate from other

churches, and two were restored from the reserve roll, making a total of 1,145; 43 persons were dismissed by certificate, and 11 passed into the life everlasting, so that at this time the membership stands at 1,102, a gain during the year of 34. These figures do not include the Italian Mission. We note with profound regret the passing of Elder Francis A. Board, who for many years in various capacities served the Church and its auxiliaries, who was Treasurer of the Session and as such was charged with responsibility for the administration of our benevolent funds, and who was held in the very highest esteem by every one who had the pleasure of association with him."

The budget for this year was in round figures \$100,000. Of this amount, current expenses were \$49,614; the building fund, \$15,500; the Italian building fund, \$4,670; and church and outside benevolences, the remainder. In view of the shrinkage of these figures, a few years later, it should be recalled that this excellent showing was in the heyday of prosperity, when the depression was not even thought to be "around the corner."

It was in this year, 1927, that an important and far-reaching change was made in the music of the church. In years past, a paid quartet had led the singing. This had alternated with a precentor and volunteer chorus work. The pastor had stoutly maintained for several years that a chorus

choir of amateurs without any "paid voices" was the ideal way. A visit of the famous Westminster Choir to Montclair at the invitation of Central Church had further popularized the idea. Accordingly it was voted to build up a chorus of volunteer voices so far as possible from the ranks of the Bible school and church. This choir was organized by Howard Gee, a precentor with an excellent leading baritone voice, who came to the church from a similar position in Forest Hill.

It was then deemed advisable to combine his work with that of an organist; and Carl. F. Mueller, who was an exponent of the Westminster Choir methods, was appointed organist and choirmaster, his title soon being changed to that of Minister of Music. For the first year or two, the singing left much to be desired, especially with some of the hearers who preferred professional singing. But gradually and steadily the work improved. In addition to the adult choir of forty voices, Mr. Mueller with the experienced assistance of Mrs. Mueller trained three other groups: the Primary Choir, the High School Choir, and the Women's Choir. On occasion, all would join in the service, with a total of over one hundred voices.

In the ten years from 1927 to 1937, Mr. Mueller was to bring Central Choir to a high pitch of excellence. It came to be recognized as one of the

outstanding organizations of this nature in the State. It sang by invitation in other towns; was invited more than once to the Wanamaker Auditorium in New York; sang on other occasions in radio broadcasts. In lighter vein it gave "Old Folks' Concerts" in costume. And instead of the choir itself being an expense to the church, it actually has contributed steadily to the music fund. The loyalty of the singers and their faithful attendance—the choir loft seldom showing vacant seats—certainly deserves its meed of praise in this history.

Carl F. Mueller came to Central Church from Milwaukee, Wisconsin, where he was organist and director of music in the Grand Avenue Congregational Church. He was born and reared in Sheboygan, Wisconsin, and a graduate of Elmhurst College, in Illinois, where he majored in music. He then studied organ and piano in Chicago, Milwaukee, and New York, one of his teachers being Clarence Eddy. He early came under the influence of John Finley Williamson, originator of the Westminster Plan of volunteer choirs, and it was Mr. Williamson who recommended him to Central Church. By this time Mr. Mueller had become widely known in his native state, and had given over two hundred organ recitals in various parts of Wisconsin. A thirty-second degree

Mason, he had also been organist director of the Scottish Rite Cathedral in Milwaukee.

A childhood romance culminated in 1915, when Carl Mueller married Leonora Anne Eckhardt, herself a talented musician. She has since actively assisted him in training amateur voices for church singing, conducting junior choirs, and the like. Mr. and Mrs. Mueller have two daughters, both musical in their tastes. At this writing, the older, Carlette, is a student in the Westminster Choir School at Princeton.

Mention has already been made of the remarkable success achieved with the Central Choir, in the ten years just completed in the fall of 1937. It holds a position second to none among the volunteer choirs of this type. Mr. Mueller has himself written much of the music and has had published, among other texts, "The Junior Choir Anthem Book," "The Junior Chorister," and "The Montclair A Capella Choir Series."

In 1931, Mr. Mueller conceived the idea of uniting Central Choir with that of the State Teachers College in Montclair, to form the Montclair A Capella Choir. This union was productive of much good and functioned in this way for five years. It gave place, then, to a still wider local society taking in other amateur singers from the town at large, but still maintaining a high order

of excellence in its concerts. The latter, as the name indicates, have been given entirely without accompaniment and from memory. The vision of a group of singers standing with military precision in costume and, at the expressive, uplifted hands of the conductor, singing their first number with all the delicate tonal shadings of an orchestra; then, after the applause has died down, taking up a second song in different key without audible note from any pitch pipe to guide them, has been a delight to both the ear and the eye.

Upon the resignation of Mr. Herriott as Director of Religious Education, in 1929, the Session extended a call to Warwick Freeman Kelloway, Ph.D., to become assistant to the pastor. He began his duties in October of that year. Dr. Kelloway was a native of Newfoundland, having been born in Perry's Cove in 1897. As a young man he worked under Dr. Grenfell in Labrador. During the World War he served as an aviator, rising to the rank of lieutenant. In 1920, he entered McGill University. While there he was sent abroad with the college debating team to meet the Oxford and Cambridge teams. He was valedictorian of his class. He then went to Teachers' College, Columbia, and later obtained the degree of Doctor of Philosophy from Hartford Theological Seminary. His duties in Central Church followed along the lines of his predecessors, work

with the Bible School and the young people's groups. He was earnest, sympathetic, and well liked.

Over the church itself, however, clouds were gathering. Upon the heels of the great national financial depression, Central in common with all other religious bodies suffered a severe curtailment in its offerings. The budget dropped from peak figures of \$100,000 to \$75,000 and showed no signs of stopping. Born partly of this financial strain, words of criticism and dissatisfaction began to be heard. A responsible committee formed from all the church organizations sought to trace this out and suggest a remedy. It was evident that retrenchment and re-alignment were in order. The pastor himself had been in failing health for two or three years; he had been given one brief leave of absence to recuperate. Now he felt that he could not go on, if there was dissension among his people. At the Session meeting of February 6, 1931, he offered his resignation. This was accepted, subject to confirmation by the church members, and a meeting of these was called for February 15. Mr. Wylie preached a sermon in which he reviewed past events; then he read his letter of resignation, which began as follows:

"The request I make of you today is with my heart's love. You have been with me in joy and in sorrow, as Paul says: 'in much patience, in

afflictions, in distresses, with long-suffering and kindness,' and I may add his great phrase, for the most part with 'love unfeigned.' My thought is, so far as I know myself, for Christ and the Church; and because I was so many months in getting back my full strength after my former illness nearly three years ago, I am certain that after this last siege I cannot possibly hope to carry on as a minister of our church should, for some time to come."

The church meeting was exceedingly tense. The pastor had many friends who felt that he should not be allowed to resign. But finally they were brought around to his own Christian point of view—that the interests of Central Church were paramount.

Mr. James M. Speers, who had been active in promoting the union of First and Trinity, nearly twenty years before, read a review of the special committee's findings in this crisis. It ended with: "It is not within our province to question our pastor's wisdom or judgment, which heretofore has so unfailingly proven itself to us, but merely to accede to it with that measure of unwavering trust, faith, and loyalty that is so justly his due."

Mr. Wylie's resignation was accepted, though with divided vote; there being a unanimous vote to accord him full salary for the next eighteen months, to regain his health. During that time he

made a six months' tour of the Near East, with special visits to Palestine and Egypt; thence going on to visit the church mission in India; and thence to Ceylon. It was a well-earned rest.

In 1933 Mr Wylie's health had recovered sufficiently for him to resume pastoral work. He was called to the pulpit of the Park Avenue Presbyterian Church in New York. A letter to the present writer, in April, 1937, contains this interesting item: "I have completed four years here and just now have effected a union of our church with the Brick Presbyterian Church, which will worship with us beginning next fall and continuing until the edifice of the united church will be finished at 91st Street and Park Avenue."

While in Montclair, Mr. Wylie had been very active in movements for civic betterment and had been a leader in the pastors' union. On his retirement, an open, printed letter of warm commendation was issued, addressed to him and reading in part:

"For nine years you have joined the ministers of the five co-operating churches in this Community Service. . . . We ministers know you, we have been associated with you in close and intimate friendship, and before you go we wish to say to you in public what we say about you in private, and what we think in our hearts. All the world knows what a man does, the things visible

and to be seen. You have had your full share of success and failure. . . . They may say of you that during eighteen years in our midst, two congregations of your denomination have been united, a beautiful church and church house have been built, so many calls have been made, so much money raised, so many members added to the church lists. There may even be about you as about the rest of us a negative catalogue of things not done. But we wish tonight to take a more intimate measure of your life. . . . Carry with you in all your journeys, and to the journey's end, carry in your heart the assurance of our confidence and of our love."

This was signed by Luke M. White, of the St. Luke's Episcopal Church; Archibald Black, of the Congregational Church; Victor G. Mills, of the Methodist Church; and Albert B. Cohoe, of the Baptist Church—the downtown group of churches which had come into an intimate fellowship with Central during Mr. Wylie's pastorate.

Dr. Kelloway also presented his resignation at this time, leaving the church with the problem of an entirely new leadership.

X

THE BIBLE SCHOOL

NO story of a church would be complete without reference to its Sunday School activities, and this is particularly true of Central Church and its forbears. In the first chapter of this book, "Beginnings," we have noted the fact that some twenty years before a church was organized in Cranetown, a Sunday School had been conducted in the upper room of the schoolhouse. It was really the corner-stone of the First Church. In point of antiquity it comes first.

The story of the school is really the story of the church itself; yet they are so interwoven that it is difficult to trace the school's separate thread. The Session Records are singularly lacking in this respect. Only fleeting mention is made of it, and usually in the form of the annual reports, where it is stated that the attendance is so much, and the names of the superintendent and his assistants are not given.

The first Sunday School in New Jersey was established as early as 1814, in connection with

the First Presbyterian Church of Newark. Two years later, schools had been established in Bloomfield and Cranetown, or West Bloomfield. Teachers came from Bloomfield to assist in Cranetown. The first superintendent was Warren Holt, a teacher in the district school. He was followed by Elias B. Crane, John Munn—who served so long and faithfully as the first clerk of the Session—and J. B. Wheeler. After the first church building was remodelled, William S. Morris was superintendent of the school.

Philip Doremus was one of the first scholars. After he grew up he went away for some years, but later returned, and in 1853 became superintendent. He continued in this capacity for some twenty years. A "Constitution of the West Bloomfield Presbyterian Sabbath School," in his handwriting, dated August 24, 1856, was loaned to the present writer by Mrs. Edwin Goodell, daughter of Mr. Doremus. It consists of two pages including "Rules of the Library."

Mr. Doremus' experience in Brooklyn had given him new ideas about teaching, "of great and lasting benefit to this school," says Whittemore, who adds: "During his administration William B. Bradbury, the famous author of Sunday School hymn-books and the manufacturer of the piano which bears his name, was a frequent visitor to this school and assisted in drilling the chil-

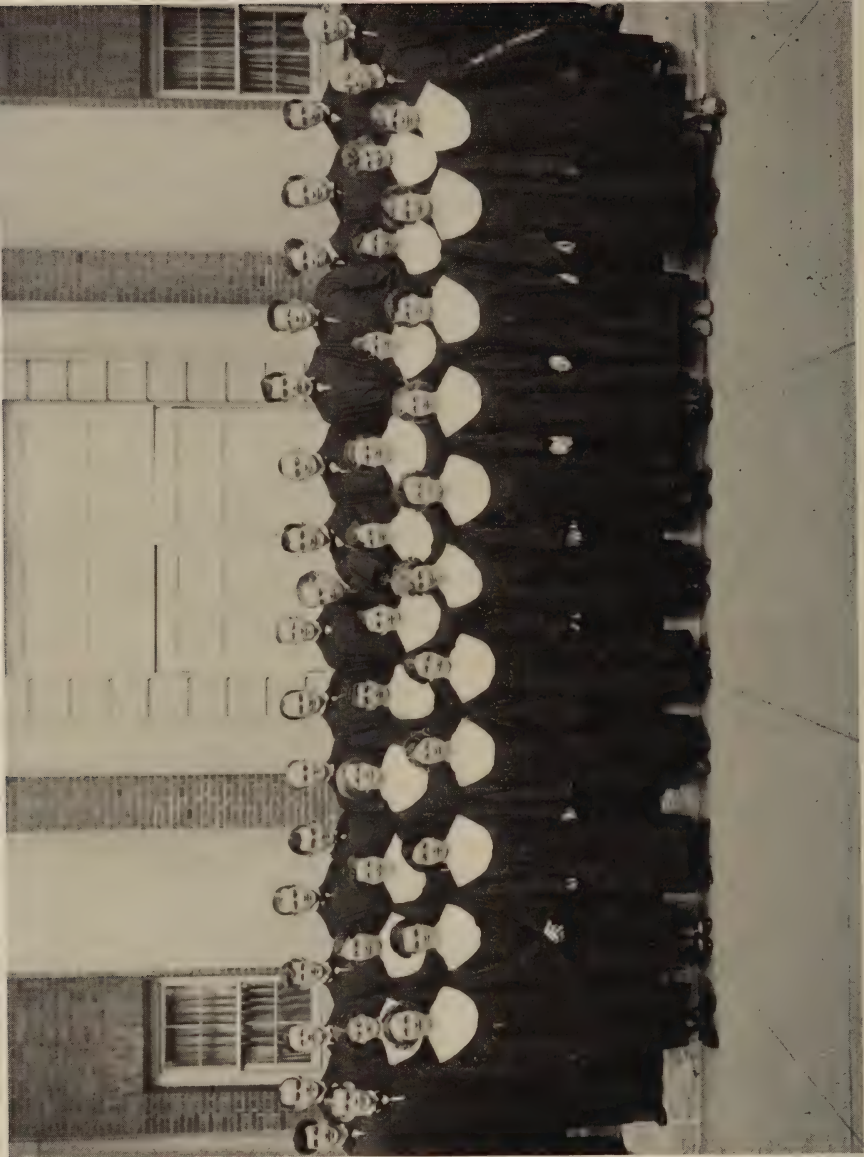


CARL F. MUELLER

Minister of Music of Central
Church (1927 to present)

THE
CENTRAL
CHOIR

(1937)



dren in singing the tunes from his own books, which had been adopted by the school."

Today we still sing in our schools and churches many of the sweet songs of Bradbury, without recalling his close connection with our own church in Montclair. Children will always like to sing, "I think when I read that sweet story of old" and "Saviour like a shepherd lead us"; while some of the best loved hymns in our churches are his, "Just as I am without one plea," "He leadeth me," and "'Tis midnight and on Olive's brow."

Whittemore tells a touching story of how when Mr. Bradbury was in his last illness, confined to his room in the Mountain House, Mr. Doremus gave him a surprise party. One Sunday afternoon, a long file of the children from the Sunday School came in and marched around the room, singing the songs that the sick man had written.

Mr. Doremus was a guiding spirit in the school for nearly forty years. During this time, hundreds of his pupils must have passed through the school into the rolls of the church itself. And, equally true, scores of loyal teachers whose individual names will never be known, did their bit. Mr. Doremus was succeeded as superintendent by Dr. H. H. Lloyd, then by Samuel Wilde, Thomas B. Graham, George Hawes (who died in office), Thomas Russell, C. Wilbur Sandford, Hamilton T. Disbrow, Charles H. Baker and James M.

Speers. At the time of the union of First and Trinity, John B. Wight was superintendent of the First school.

When Trinity was organized, in 1886, William L. Ludlam was the first superintendent of the school, and he continued as its head for several years. In 1906, Frederick H. Amerman was made superintendent and was still serving when the union of the churches was effected. He and Mr. Wight then served as joint heads of the enlarged school.

The successive heads of Central school are as follows: Charles E. Francis served from 1916 to 1918. Paul Super, assisted by Rev. Ivar C. Hellstrom, the church's Director of Religious Education, was in charge from 1919 to 1920. Harry M. Best served from 1921 to 1927. In his first year of office he officiated in laying the corner-stone of the new Church House. In 1923 and 1924 he was assisted by Rev. William W. Rock, the Director of Religious Education. Henry J. Porter became superintendent in 1928, and continued until 1932. He was followed by William E. Speers, who remained on duty until 1936, when a footnote reference says that he was on "leave of absence." His reasons for this "leave" were certainly adequate, as he had meanwhile been elected Mayor of Montclair. John C. Freeman succeeded

him as superintendent and remains in office at this writing.

At the time of the union of the churches, Nolan R. Best was leader of the Men's Bible Class, and continued as such for several years after. Those of us who were privileged to listen to him recall his brilliancy of scholarship and deep earnestness. He was at that time editor of *The Continent*, a well-known religious periodical. Another able Bible scholar who assisted in the men's work was Fred. S. Goodman.

The various assistants to the pastor have naturally had no little part in religious education. Of recent years they have had the title of director of this department.

Last but by no means least are the hundreds of workers in the classes toiling Sunday after Sunday for year after year. Their reward lies in no mention in a history such as this, but in the hearts of childhood. Recent church bulletins show the names of at least fifty such teachers, officers, and assistants. Verily they will have their reward!

Mrs. Frances M. MacKinnon, who was made Director of Religious Education in 1932, came to Central Church well equipped for her task. She had received her A.B. degree from Boston University, going directly into social service work at the House of Seven Gables settlement in Salem,

Massachusetts. After two years there she married, but on the death of her husband returned to professional work, becoming assistant to Mr. Wylie at Central Church, in 1929. Three years later, she was made Director of Religious Education. She received her Master's degree in this subject from New York University, in 1935. She is on the Board of Directors of the Essex Council of Religious Education.

Mrs. MacKinnon's duties are by no means limited to oversight of the Bible School. She has this to say about present-day activities:

"Today the Church School is the focal point in the educational work of the church. Here is provided definite and regular instruction in Christian thought and experience for young people from kindergarten to college age. The work is closely graded to meet the needs of the pupils, so far as our facilities allow. The Bible is used with all ages as the source of the greatest religious experience ever recorded, and with particular reference to Jesus' life and teachings. Curricular materials used are varied according to need. The departmental graded materials published by the Presbyterian Board are used through the Fourth Grade. Beyond that various texts are in use. From the eighth to the eleventh grades, courses in Old Testament history, the life and teachings of Jesus, and

the history of Paul and the early church, are now standard. The eleventh and twelfth grades discuss problems of life from the point of view of Jesus' teachings.

"The responsibility for the conduct of the school lies with the Director of Religious Education, working in coöperation with the minister of the church, and with the Church School Cabinet (the organized body of officers of the school headed by the superintendent). Members of this group are the general officers, six departmental heads, and the chairman of the following committees: Curriculum, Personnel, Library, and Missionary Education.

"Behind this group of general officers stand the staff of teachers who carry on the important personal work with the pupils, and the departmental secretaries whose routine tasks are so necessary to the conduct of the school. The carrying out of this carefully systematized program requires a staff of about fifty persons, all of whom give their service voluntarily. Of the larger schools of the community, Central Church is almost the only one depending entirely on volunteer workers. Several trained teachers, however, are on our staff, and many of the workers willingly attend community training classes.

"Leadership training is one of the major inter-

ests of the officers. In the fall of 1937, this church was host to the Montclair School of Religion, a community enterprise.

"Each year, workers are sent to the New Jersey School of Methods, a standard state training institution for leaders in child education. Further to develop leadership ability in the students, pupils of the Senior Department are encouraged to attend the Presbyterian summer conference for young people. Each summer, Central Church is represented by a group of five or ten. The church pays a part of their expenses."

Young People's Societies

While not really a part of the Church School, the young people's societies are an outgrowth and can best be considered here. Again we quote from a report from Mrs. MacKinnon, who says:

"The church needs always to renew its life and growth from the ranks of its younger members. In the history of Central Church the young people's societies have held an important place in bringing together these young people in social and religious fellowship.

"*The Aretai Society* ("Those who seek excellence") is for young people of High School age. It was founded more than ten years ago, and has continued to grow in numbers and in accomplish-

ment. The present membership is about forty.

"The program of this group is self-planned, under the guidance of the Director of Religious Education. It provides opportunity for growth in leadership ability, and for experience in planning and carrying out worth-while programs. It is the center of social life for our High-School-age young people.

"In 1936, this group undertook an important community service, as a permanent memorial to the president of the society in 1934-5, Ralph Davidson, who died in the spring of that year. In the last two years the sum of \$350 has been raised by the young people to provide blood transfusions for needy young people in Mountainside Hospital. Dr. Levi Halsey is a trustee of this fund, along with the young people.

"*The Young People's Union* was formed at the suggestion of Mr. Ivar Hellstrom, when he was associated with Central Church. It was planned as a social discussion group for young people of college age and over. From that time until three years ago, the Union was an important part of the life of the church. Many of those who are now most actively engaged in its service date their inspiration from their associations in this society.

"Three years ago, most of the group had been married, and felt that they should pass on to other organizations in the church, and that it would be

better for them to disband, in order to make way for a new group of younger people. This was done, and in 1935 a new society was formed under the name of *The Fireside Club*. The group has grown steadily and its third year sees it a live and helpful organization."

Recreational Opportunities

Nor is the "play side" of life neglected. In the church as elsewhere, the unwisdom of "all work and no play" is realized. When the church house was built, a large gymnasium, or recreation hall, was provided, with a stage at one end and a motion picture projector at the other. Here the larger church dinners are held. Here are given the old folks' concerts, plays or pageants, in which old and young take part.

As a gymnasium it is constantly active. Four basket-ball teams use the courts. A thriving Badminton Club of younger men and women provides its own equipment. Boy Scouts and Girl Scouts hold noisy but healthful revelry. During the fall, winter, and early spring, hardly a night finds these hospitable windows darkened.

Many of us will recall the older type of church of only a generation or so ago, when the lighter side of religious life was not considered at all—at least, by the architects. Bazaars, suppers, and the

like—about all of the entertainment that there was—would be relegated to the church basement, or out of doors. Nowadays, churches do it differently—and Central Church is well in the vanguard.

XI

THE WOMEN OF THE CHURCH

IF the present volume had been a private enterprise, it would have been dedicated to the women of the church. This would not have been done as a mere chivalric gesture, but in the effort to counterbalance values. All the way through this, in common with other histories, there is a constant succession of men's names. Yet we know that since the days of Dorcas of old, the women have borne their brunt of labor and sacrifice. Theirs have been the little intimate, unheralded services and self-denials—while on the official rosters the names of their "lords and masters" have appeared!

So it is with Central Church and its forbears. We read of one woman whose silk petticoat provided the first pulpit covering; and of another who gave the bell to Old First. We know without being told that the wife of the minister, and of each succeeding minister, bore her full share of the load. We know without being told that in the Bible School beginning with the tiny tots and going on through the grades, a major share of the

task devolved on the women. And equally so in the social life of the church; and in the Missions.

The record of their early work for both First and Trinity is obscure, but with the union of the two churches it is fortunately preserved. The Women's Guild came into being early in 1914. An excellent summary of its work for the next twenty years was prepared by Mrs. Charles S. Hegeman, which we are glad to be able to draw upon. Mrs. Frederick H. Amerman and Miss Eleanor G. French have also given valuable data.

At the time of the union of the two churches, both had Women's Missionary Societies. Mrs. Wilson W. Smith was president of the First Church group; Mrs. I. Seymour Crane, of that of Trinity. It was then decided to fuse all women's societies into a Women's Guild, with the following officers: Mrs. Benjamin V. Harrison, president; Mrs. Edwin B. Goodell, vice-president; Mrs. I. Seymour Crane, second vice-president; Miss Marian Crawford, recording secretary; Mrs. Harry M. Best, corresponding secretary; Mrs. G. S. Jellerson, treasurer; and with these chairmen—Mrs. F. H. Amerman, Home Department; Mrs. James Walker, Home Missionary Department; Mrs. W. H. Cook, Foreign Missionary Department; Mrs. Robert King, Sewing Department; Miss Helen Harrison, Reporters' Club; Mrs. Joseph Torrens, Sunbeam Department.

In March, 1914, a Constitution was adopted and the Guild came into official being with a membership of about 100. "At this distance of time," says Mrs. Hegeman, "it is difficult to give the progression of organization that flourished for awhile and became the nucleus of that which under another name better filled the needs of growth. The 'Q' Club grew into the present Young Women's Circle. The Reporters' Club was afterward Sigma Alpha Nu. The Plus Ultra was a new circle formed. The Sunbeams were successively the Mystic K.L.B. and a Westminster Circle."

The Guild assumed responsibility for a part of the salary of Mrs. C. W. McCleary, Elat, West Africa; and has in later years assumed her entire support. Mrs. William Gleysteen, who as Alice Carter was one of the Guild's own girls, represented the society in Peking, China, but paid her own expenses. Miss Elizabeth Harris at Dry Creek, West Virginia, represented it in the Home field.

The Sewing Department made garments for local charities and also filled Home Missionary needs. The Church Home Department cared for such items as Hospitality, Refreshments, Publicity, Membership, and the like. Each of the other departments was no less active. From the outset the Guild was well organized and enthusiastically supported.

Mrs. Harrison, the first president, was absent for some months in Europe, and Mrs. Goodell, the vice-president, acted in her absence.

An important advance step was the formation of the Junior Guild, which embraced the Young Women's Circle, Sigma Alpha Nu (for High School girls), Plus Ultra (for Junior High School girls), and the Westminster Band, a continuation of the Sunbeams for little children. The Junior Guild was discontinued, some years later.

One of the first social affairs of the Women's Guild was a reception tendered to the recently installed pastor and his wife—Mr. and Mrs. Wylie—on May 15, 1914. Some 275 persons were present. Says Mrs. Hegeman: "With the coming of our new pastor and his wife, the pulse of the church life quickened with a great enthusiasm, and although this is not a record of personalities, we would pay tribute to one figure that moved across the pages at that time—Mrs Wylie. Vivid and lovely in her womanhood, talented, kindly, and outgiving in her impulses toward youth and age, she enriched all contacts and was much beloved. Her memory will always be a hallowed one."

It was in her memory—Wilmina Wylie—that the fine organ was placed in the new church, a few years later—bought and paid for by the Guild. Two large bazaars were held and, with money

earned in various smaller ways and much quiet self-sacrifice on the part of many members, the sum of \$25,000 was raised.

In many little ways, also, the Guild was functioning. All the early reports speak of the pleasure and profit derived from the Refreshment Committee. The first annual report told of six luncheons for Guild members; two dinners for the men; and two receptions—and a profit for the year of \$60.27. There's a good example of budget balancing!

As a further example, Mrs. Charles Jones, who had charge of flowers and was called "the Lady of the Decoration," reported that flowers had been provided for 32 Sunday services, a reception, and two dinners for men—all within the budget of \$30. The floral offerings did further duty than to grace the morning service; they were later distributed into the homes of 96 shut-in members.

In March, 1914, the first nursery was organized, to the end that little children could be amused and cared for in the Church House, while their parents were at morning service.

"The pioneer days of our union of the churches were passing," says Mrs. Hegeman, "and the rapid assimilation was felt in all branches of the work. As yet the two missionary departments were separate. It was a time when missionary boxes were a feature. The Cut and Contrive Club was thriv-

ing, led by Miss Laura Ferris, and met in the evening making sacques for children, coats and dresses. One box was valued at \$316 and held *new* suits for the missionary and his wife. Always there was the 'barrel for Spring Street' of clothing and canned goods." The Spring Street Mission, located in New York City, had been a pet project of Dr. Reed in former Trinity days.

Many of the women pay tribute to the work of Mrs. Robert W. King, Chairman of the Sewing Department. Said one: "She has given to this work a distinction that words fail to express. With her faithful committee, many of whom are the same women who have planned, cut, stitched, and button-holed through hundreds, even thousands of garments,—their achievement must bring its own reward." Said another recently: "Through all these years Mrs. King and her faithful committee members have carried on. They have made literally thousands upon thousands of garments."

On the outbreak of the World War, activities quickened. Again it was the women behind the firing lines who carried on, no less than those at the front. The Red Cross issued its appeal for helpers and women in the Guild—as well as other women in churches and societies all over town—responded. The "Little House" adjacent to Trinity was turned into a sewing room. Others helped in the Canteen which operated in Pat Farrell's for-

mer saloon at the corner of Bloomfield Avenue and Valley Road. Such are the uses of adversity!

The Central Church unit was under the leadership of Mrs. Frank S. Turnbull, and was known as "Auxiliary Number 12." Her group of workers met twice a week and averaged twenty. They continued to work throughout the War. Mrs. John McBratney, who had seen similar service during the Boer War, oversaw the making of garments such as pajamas, shirts for the wounded, pneumonia jackets, gauze masks, and bandages.

The War activities at home were known as Group Work. This was a division of the women into districts following the location of their homes. Each district contained about fifty families, known as a Group, with a Group Leader and an assistant. These two officers rendered invaluable service to the church during the enforced absence of the pastor in War work. They reported any illness or other trouble to the office, and meanwhile acted as Big Sisters. Mr. Hellstrom, the assistant minister who at the outset was unfamiliar with the congregation, said more than once that it was this Group Work which really held the church together in these trying times. This work has continued through the years and is a valuable part of the Guild today.

Other women served in other ways. Mrs. Hegeman records: "Our own Elizabeth French was

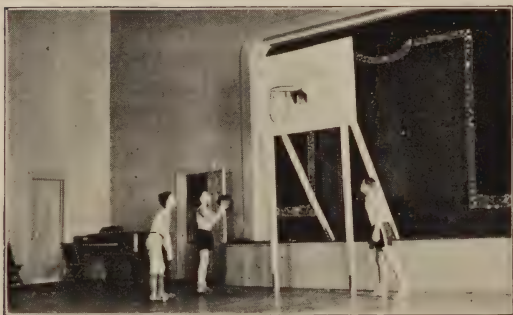


MORGAN PHELPS NOYES

Pastor of Central Church
(1932 to present)



The charming Colonial Room used by the Women's Guild



A game of basketball in the "Gym"



A primary play group

Chairman of the Junior War Council. Florence Goodell was in France; Elizabeth McConaughy in Coblenz; Jean Jellerson in Augusta, Georgia; and Marjorie Geary doing a splendid piece of work for the 'Y' in Czechoslovakia. Grace Walker was in charge of the Canteen at Hoboken, after returning from France."

With the ending of the War many of these activities ceased—but only to give place to new duties. A new church building must be erected on another site, to replace the overcrowded "Trinity" structure. And whenever such a project is forward, anywhere, there behind the scenes will be found the women!

The Central Women's Guild soon took upon itself the giving of an organ, already mentioned, in memory of Mrs. Wylie, who had recently passed on. This, as we have said, ultimately cost \$25,000, but when the new building was dedicated, the women proudly placed in the hands of the Trustees a receipt in full for the instrument.

Meanwhile, a Committee of Ten from the Guild had been given the task of raising building funds. On January 25, 1916, two had been placed on the Building Committee: Mrs. I. Seymour Crane, and Mrs. Charles S. Hegeman. Later, Mrs. Hegeman was in charge of the furnishings, with Mrs. Benjamin V. Harrison assisting. Mrs. Hegeman catalogues some of the items which went into the fur-

nishing of the very attractive, Colonial-type Guild Room, in the church house,—particularly, the worsted picture of Washington; the crystal chandelier; a silver tea service; and a communion tankard,—all heirlooms given ungrudgingly by members.

In connection with the building of the church it may be interesting to record some of the undertakings of the Guild. In 1923, it held a bazaar which netted \$4,000. The next year a similar affair brought in \$3,330. Later in 1924, a costume play, "The District School," coached by Mrs. Daniel C. Knowlton, was produced amid much hilarity and with good financial returns. The following year a series of "Tableaux Vivants" was arranged by Mrs. J. Hamilton Small and Mrs. Frank Pickell. Later, "Portraits of the Centuries" was presented by Miss Elizabeth Fisher.

Mrs. Hegeman recognizes the aid given by another church office, in these words: "So close is the contact between the secretary of the church and the Guild, that we must pay tribute to the women we have been privileged to have in the church office: Miss Miriam Carpenter, Miss Florence Cowell, who married Mr. Rock, and Mrs. Lorraine Edson Smith, who came to us on October 1, 1923. It is a dozen years and more now that the law of kindness has been written for us on Mrs.

Smith's heart. She is always resourceful and untiring in courtesy and helpfulness."

In 1925, the work of the Guild was expanding to such an extent that it became necessary to employ a custodian. This was Mrs. Jean Gilbert, to whom was entrusted the supervision of the kitchen, dishes, linen, and other accessories.

The Guild since its organization had set aside the first Tuesday in each month for an all-day session—known as Guild Day. There is sewing in the morning, luncheon at 12.30, and a business meeting followed by some more entertaining program in the afternoon. During the ensuing years these Guild Days have proved a strong feature in both the women's work and that of the church. The luncheons are expertly managed by a committee, the chairman delegating each succeeding luncheon to a sub-committee. Although a very nominal charge has been made for these luncheons, they are self-sustaining and even show a small profit. Seldom are there less than a hundred members present.

The Guild Work Shop was organized in April, 1926, as a further means of bringing the women of the church together, and also as a means of covering the annual budget which amounts to about \$1,000. Anything above this amount was placed in a trust account to aid the Trustees in

raising the church mortgage, or for other important use. The Work Shop has not been a bazaar, which is a sporadic effort to raise a considerable sum in one or two days, but a steady consistent means of providing both work and income. "Units" were formed, each making some special article—aprons, children's dresses, work-bags, rugs, quilts, and what not. Once a year an Open Work Shop has been held, when the public is invited to buy—and has bought in generous measure.

In 1928, the Guild was re-organized and the Constitution revised to meet the larger needs. The two missionary departments were merged into one, and other departments were set up for Community Work, Prayer and Bible Study, Group Work, and Work Shops. The chairmen of these and other committees were made members of the Guild Board.

From its beginning and continuing unflaggingly to the present, the Guild has strongly supported both home and foreign missions. Missionary meetings and gatherings of the various Circles are held on other Tuesdays than the Guild Day. It would be impossible to set down in figures either the total amount contributed or the no-less-sustaining flow of sympathy and encouragement that has continually gone out to the workers abroad. The office files are full of loving letters

received in reply from these workers, notably Mrs. C. W. McCleary, who has been supported entirely by the Central Church women. Says Mrs. Hege-man:

"Outstanding has been our first missionary, Mrs. McCleary, who went to the Cameroun, Elat, West Africa, in 1903. Six months later, Mr. McCleary" (with whom she had gone there) "died. There is a picture of the long, low, thatched house built on stilts, where she lived carrying on without him, never failing in her appointed task, pressing an unwasting fullness (like the widow's cruse) into a richly blessed service of teaching more than six thousand brown boys through the years that followed—a living stream of human beings testifying to the fulfillment of her life purpose and accomplishment. Eagerly we who love her look forward to the furloughs when she comes back to us—this woman of heroic mold.

"Since 1914, when the women of the church assumed the support of Mrs. Moore at Mainpuri, India, which was continued until her death, we have maintained always a keen interest in this station, and the work of Dr. Marian Moore, her successor.

"Miss Elizabeth Harris was our missionary at Dry Creek, West Virginia, during these years, and there is a postal card with a picture of Miss Harris and her good horse, 'Billy King,' who carried her

over a thousand miles a year among her mountaineers. We also took a very real interest in the Pine Mountain Settlement, in Kentucky.

"One of the members of sainted memory was 'Mother' Priest, who invited the Guild to Verona each year in June, to eat strawberries from her garden. Mrs. Priest was the mother of Mrs. Crane; and Marian Crawford, our first secretary, was her granddaughter. With Florence Goodell, Miss Crawford went under the Home Board to the Community Center at Smith, Kentucky, and there lost her life after saving one of the girls of the school from drowning. A tragedy here—but surely a minstrel song in the heavenly places over the heroic deed as it was done!"

One of the personalities most strongly influencing the missionary life of the Old First and later Central Church was Mrs. James M. Speers. Her own very human qualities made the missionary representations seem more human and close at hand.

"I well remember a little incident which showed Mrs. Speers' very personal interest in our workers abroad," said one woman to the present writer. "A missionary sent in a request for a phonograph and some records. Some of our members objected to this 'extravagance.' So many other things were needed more. Mrs. Speers called a little group together at the end of a morning service and talked

across the back of a pew to them. She had a humorous twinkle in her eyes as she spoke. 'I think we ought to send her that phonograph,' she said. 'How would you like to be miles away from your friends, with nothing to cheer you up?' They sent the instrument and records."

The same person said: "I first met Mrs. Speers in Old First, in 1908. My abiding friendship, as well as that of other women of the church, continued until her death, in 1922. She was one of the strongest characters and one of the most generous and genuinely friendly people I have ever met. She lightened many situations by her sense of humor, for hers was 'the merry heart that goes all the way.' "

Two of Mrs. Speers' own sons went as missionaries—one to China and one to India.

The Presidents of the Guild since its founding have been: Mrs. Benjamin V. Harrison, Mrs. Robert W. King, Mrs. I. Seymour Crane, Mrs. Preston T. Kelsey, Mrs. Frederick H. Amerman, Mrs. Frederick L. Wertz, Mrs. Harry M. Best, Mrs. Marshall W. Greene, Mrs. Charles M. Lincoln, and Mrs. John C. Freeman.

The Guild from its inception has had quiet oversight over the furnishings of both the church and the church house. We find mention, for instance, of the renewal of the curtains at the large windows of the church. The first such renewal

was done in August, 1929, at a cost of \$997. Again in the summer of 1937, this same renewal was necessary—and again the cost of over \$900 was met by the Guild. The casual male worshipper on a Sabbath morning, if he noticed it at all, would say, “Oh, yes, new hangings!” But he would never dream that those same hangings “set the ladies back” nearly a thousand dollars—and furthermore that they never dreamed of asking the Trustees to help!

In some churches in this community, the writer is informed, the regular budget sets aside a thousand dollars or so for the woman’s work of the church. In Central Church, it is the other way around!

XII

RECENT YEARS

THE old saying, "It is always darkest before dawn," was never better exemplified than in the latter years of Central Church. The budget continued its way downward, while the Trustees labored strenuously to keep out of the red. Salaries were pared; improvements and repairs kept down to a minimum. Among other things, it was decided not to replace Dr. Kelloway, but to give over his work in Religious Education to Mrs. Frances M. MacKinnon. She had served as minister's secretary. The secretary in charge of the church office was Mrs. Lorraine E. Smith. Both have continued to the present and with satisfaction to the congregation.

Meanwhile, with Mr. James M. Speers acting as chairman, the church carried on with supply ministers, while a special committee sought a new pastor. Their quest continued for several months, but at last they reported and so optimistically that the Session and later the congregation received their report with practical unanimity. The call was extended to Rev. Morgan Phelps Noyes, then

at the First Presbyterian Church in Brooklyn, and he accepted, taking up his duties in April, 1932.

Morgan Phelps Noyes was then a man just turned forty. He was born in Warren, Pennsylvania, in 1891; his father being Judge of the 37th Judicial District of Pennsylvania. The son was sent to Philips Exeter Academy and thence to Yale, where he won his B.A. in 1914. He was active in student Y.M.C.A. work. He attended Union Theological Seminary from 1915 to 1917; and obtained a degree of Master of Arts from Columbia, in 1922. Meanwhile, he had served as assistant minister of the Madison Avenue Presbyterian Church, New York, in 1919 and 1920. He went to Russia for two years of work in the Y.M.C.A.; then was called as minister to the Presbyterian Church at Dobbs Ferry, New York, where he served until 1925, when he went to Brooklyn to become minister of the First Presbyterian Church. He also lectured in the Union Theological Seminary from 1930 to 1932. He was called from his Brooklyn charge to the Central pulpit. In July, 1926, he was married to Miss Marjorie Bradford Clarke, daughter of Rev. L. Mason Clarke, D.D., former pastor of the First Church in Brooklyn.

Mr. Noyes is a member of various national boards and a director of the Union Theological Seminary. He compiled a volume of "Prayers for Service," a manual for leaders of worship, which

was published in 1934. He is listed in "Who's Who in America."

Mr. Noyes unites erudition with insight. While his sermons show the wide range of his reading and his love of poetry, they reveal at the same time his profound concern for both social and individual righteousness. Many of his messages deal with problems of the times.

As this history draws to a conclusion, it records the first five years of Mr. Noyes' pastorate. He has shown a very fine faculty in the art of making friends; one can never question his sincerity or sympathy; consequently he has made a successful pastor—the one thing that Central Church needed at this time, above all others. Mr. Francis, who was serving again as Clerk of the Session, concluded his annual report with these verbal remarks:

"You will note that at last we have turned the corner and are on the upgrade financially. But more significant than this—more significant than all the figures and reports which you have had tonight, in my judgment, is the underlying spirit of our church today. I have never known a time when there was such a spirit of unity and true Christian love."

The church at this time showed a membership of 1,018. This was exclusive of the Italian Church, which had 93 members. The current receipts for Central Church totalled \$34,369; benevolences,

\$13,210. These again were exclusive of the Italian work, which showed a budget of \$4,700.

Work abroad included the support of Jack Moore, in India, maintained by the church; Mrs. Charles McCleary in Africa; Miss Margaret Winslett in China; Miss Helen Taft in Alaska—these three women being supported by the Women's Guild; and contributions to the Dorland-Bell School in North Carolina, the Harbison Institute in South Carolina, and the Women's Christian Colleges in India.

The church property at home showed a net worth of \$410,777. This included the lot at Number 66 Park Street, on which the last church manse had stood. This house had been in poor repair and was razed; the lot being in process of sale. Central Church, therefore, has no manse at this writing, for almost the first time in its history. A residence on North Mountain Avenue is leased by the Trustees for the use of the pastor and his family.

The official boards of the Church for 1937-1938 were as follows:

Session: Morgan Phelps Noyes, Moderator; Charles E. Francis, Clerk; John Davidson, Jr., Associate Clerk; Frederick H. Amerman, Treasurer; other members, Franklin D. Cogswell, George E. Dean, Edward M. Dodd, John C. Freeman, Lawrence P. Galt, Levi W. Halsey, Jennings S. Lincoln, J. Frank McDonald, Jr., James H. Moore, Frederick S. Shields, Edbert A. Smith, and James M. Speers.

Board of Deacons: John A. Atkinson, Albert S. Hogan, Richard W. Horn, Mrs. J. J. Patrick, Mrs. William E. Speers, Mrs. Harold C. Strohm, Eugene M. Syrett, Stanley M. Ward, and Mrs. Arthur H. Young.

Board of Trustees: Harold H. Helm, President; Charles W. Williams, Vice-President; Frank S. Senior, Secretary; Ralph T. Crane, Treasurer; Blanche H. Crane, Assistant Treasurer; other members, Charles H. Amerling, Brantz M. Bryan, J. Arthur Carlson, Howard N. Deyo, Russell T. Mount, James W. Sanders, Charles G. Taylor, Jr., Lew E. Wallace, and Goulding K. Wight.

This record would not be complete without special mention of the long and faithful work of Miss Blanche Crane as assistant treasurer. That her name of Crane links up with the old church and town history is also significant. To her has been entrusted a multitude of infinite detail, which has always been in the right hands. This was humorously alluded to at the 1937 annual meeting by Benjamin V. Harrison, Jr., the retiring president of the Board of Trustees. "We call her 'Gypsy Crane,'" he said; "because she always seems to know in advance where the money is coming from."

In physical resources Central Church presents a striking contrast to the church of pioneer days. Old First by much painful self-sacrifice built the edifice of 1856 at an initial cost of \$16,000—and by many it was thought too big and that it would

be sufficient for all time. The Central Church and church house cost unfurnished over \$200,000. The property today represents an outlay of \$450,000.

But it is not by the yardstick of dollars and cents or by material resources that the progress of any church can be measured. Who can record the depth or width or strength of the spiritual stream which has flowed from this wellspring in the heart of Montclair during the past one hundred years? Who can follow the lives of the thousands who have felt its influence?

The sober church records give hundreds of names—some under Marriages, some under Births, some under Accessions or Dismissals, and some under Deaths. Many were born, grew up, and died under the shelter of its eaves. For them the church was something more than an institution; it was their spiritual Home.

The writer was talking, not long ago, to a woman who has grown gray in the church. She was a member of Old First and could tell many anecdotes of the days of Dr. Berry, Dr. Junkin, and Dr. Fulmer. Then came the days of union and the inevitable passing of Old First as a visible structure. One day she went downtown and as she neared the Center she heard the noise of hammer and saw. She paused aghast. Workmen were tearing down the building. A heap of old Hymnals lay

in the lawn. Old pews were being ripped apart.

"I guess I made a spectacle of myself," she said. "I stood there with mouth open and tears running down my cheeks. When I got home I cried like a baby."

Trinity in its relatively brief life struck its tentacles no less deeply into human hearts.

Central Church has a proud heritage and will carry on. If "the first hundred years are the hardest," they are likewise the most fruitful in experience, in learning the true ways of Christian fellowship, and in ever-broadening service.

APPENDIX

MEN WHO HAVE SERVED AS ELDERS OF
CENTRAL PRESBYTERIAN CHURCH

1914-1937

Charles H. Amerling	Charles E. Francis
Frederick H. Amerman	John C. Freeman
James W. Ames	Lawrence P. Galt
Wm. Albert Banister	James P. Gardner
Harry M. Best	Charles P. Gelhaar
Nolan R. Best	Frederic S. Goodman
Francis A. Board	Bror W. Grondal
Samuel W. Boggs	Levi W. Halsey
J. Waldo Booth	Eugene S. Hand
Merritt L. Brown	Frank W. Harold
John Campbell	Daniel V. Harrison
Donald P. Carter	Frank Hughes
Edward D. Carter	Preston T. Kelsey
Russell Carter	Daniel C. Knowlton
William Clubb	O. Yeaton Leonard
Franklin D. Cogswell	Jennings S. Lincoln
William H. Cook	Oliver C. Lyon
Robert H. Cornish	Frederick A. MacNutt
Thomas H. Craig	M. Johnstone McCall
Reginald H. Creyk	Frederick C. McClure
John Davidson, Jr.	David McConaughy
George E. Dean	J. Frank McDonald, Jr.
Daniel Demarest	Charles W. McKnight
Edward M. Dodd	J. Walker McSpadden
Thomas S. Evans	William T. Mills
Norman H. Folsom	Walter E. Mitchell

James H. Moore	James M. Speers
Alexander R. Phillips	William E. Speers
Frank G. Pickell	Harry A. Sprague
Bert C. Pond	Ambrose L. Suhrie
Henry J. Porter	Paul Super
Fred Hamilton Rindge,	Henry W. Thurston
Jr.	Joseph Torrens
Charles B. Sanders	William H. Tower
Charles W. Sandford	James W. Towsen
Adrian O. Schoonmaker	Durrell I. Tuttle
Charles R. Scott	Lincoln Van Cott
Horace J. Sheppard	Frederick K. Vreeland
Frederick S. Shields	William C. Wallace
Francis Shiels	W. Wallace Weeks
E. Augustus Smith	Ernest B. Wheeler
Edbert A. Smith	Robert P. Wilder
J. Boyce Smith, Jr.	Harry E. S. Wilson
Junius Smith	Walter W. Wilson
Malcolm Smith	Arthur H. Young

MEN AND WOMEN WHO HAVE SERVED AS DEACONS AND DEACONESSSES OF CENTRAL PRESBYTERIAN CHURCH

1914-1937

John A. Atkinson
Howard C. Baldwin
Oren H. Berry
Merritt L. Brown
John Campbell
J. Arthur Carlson
Edward D. Carter
Grace D. Carter
Mary W. Carter
Donald P. Carter
Sidney T. Coale
I. Seymour Crane
William A. Donald
Mrs. Thomas S. Evans
Norman H. Folsom
Erdman B. Foth
John C. Freeman
Mrs. Wayne M. French
James P. Gardner
Charles P. Gelhaar
Mrs. Guy A. Graham
Mrs. Benjamin V. Harri-
son
Charles S. Hegeman
Albert S. Hogan

Richard W. Horn
Mrs. Herbert D. Jones
Mrs. Preston T. Kelsey
Murray C. Kiggins
O. Yeaton Leonard
Mrs. Charles M. Lincoln
Donald MacArthur
William H. McBee
Mrs. John McBratney
Larned A. Meacham
John E. Miller
Doremus L. Mills
Frederick D. Murphy
Louis N. Olds
Mrs. John J. Patrick
Frederick J. Peck
John C. Pudney
James W. Sanders
Mrs. Lester L. Seaman
Mrs. Simeon T. Shields
Frederick S. Shields
James H. Slocum
Edbert A. Smith
Harold A. Smith
William E. Speers

Mrs. William E. Speers	Grace R. Walker
Mrs. Harold C. Strohm	James H. Walker
Paul Super	Stanley M. Ward
Eugene M. Syrett	James Watkins
Mrs. Henry W. Thurston	W. Wallace Weeks
Warren M. Tower	Walter W. Wilson
Durrell I. Tuttle	Charles E. Wythe
Ralph B. Wagner	Mrs. Arthur H. Young

MEN WHO HAVE SERVED AS TRUSTEES IN
CENTRAL PRESBYTERIAN CHURCH

1914-1937

Charles H. Amerling	Alexander R. Hamilton
Clarence G. Appleton	Benjamin V. Harrison
Turner Beall	B. Vincent Harrison, Jr.
Frederic D. Bell	Thomas Holt Haywood
Harry M. Best	Arthur N. Hazeltine
William Y. Bogle	Harold H. Helm
George D. Branston	John A. Linder
Arthur K. Brown	Fred R. Long
W. Johnson Brown	Donald MacArthur
Brantz M. Bryan	Fred L. Main
Edward T. Cairns	William H. McBee
J. Arthur Carlson	Frederick C. McClure
Richard C. Cook	J. Walker McSpadden
Robert H. Cornish	William T. Mills
I. Seymour Crane	Alexander Moir
Ralph T. Crane	Russell T. Mount
Douglas J. Crawford	Louis N. Olds
Robert S. Dennison	John J. Patrick
Howard N. Deyo	W. Russell Prall, Jr.
W. Louis Doremus	John C. Pudney
James T. Fairgrieve	William M. Ramsay
Charles E. Francis	Charles B. Sanders
Wayne M. French	James W. Sanders
S. Brent Girdler	Lester L. Seaman
Guy A. Graham	Frank S. Senior
Richard T. Greene	James H. Slocum

J. Boyce Smith, Jr.	James H. Walker
William E. Speers	Lew E. Wallace
James C. Stevens	John B. Wight
James C. Stevens, Jr.	Goulding K. Wight
Schuyler C. Stivers	Alfred D. Williams
William H. Swift, 3d	Charles W. Williams
Charles G. Taylor, Jr.	Charles W. Williams, Jr.
Frank S. Turnbull	Charles S. Wood
Henry P. Turnbull	Albert S. Wright
Alfred E. Vondermuhl	

